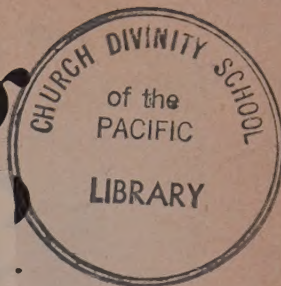


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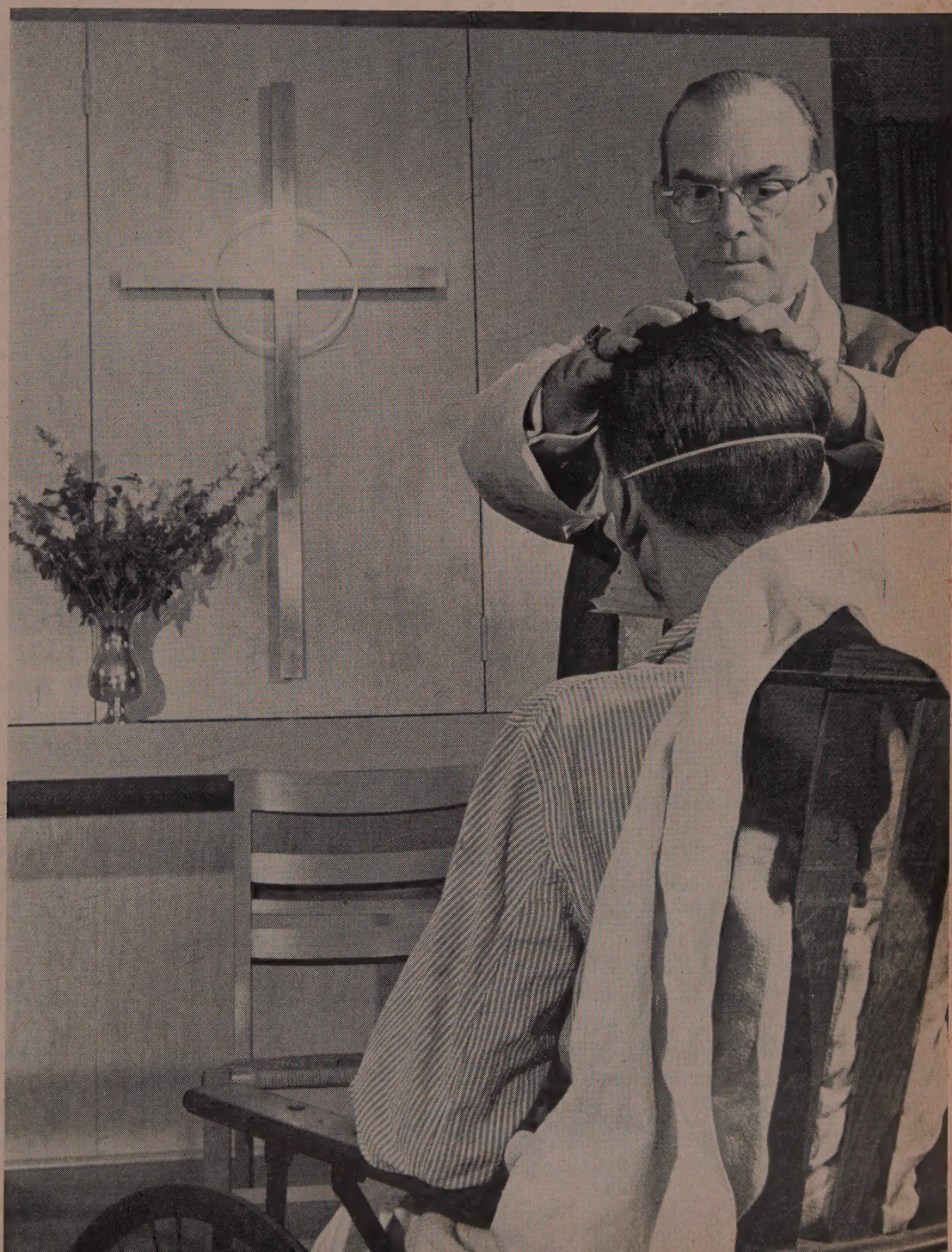
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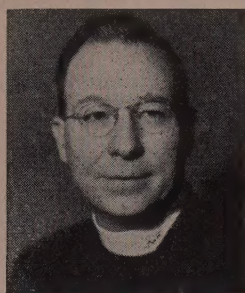
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See page 12



Rt. Rev. Charles F. Boynton  
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# talks with TEACHERS

By the Rev. VICTOR HOAG, D.D.

## The Case Method

They were interested in the story I told them today," reported a teacher. And when we got to discussing how it could have ended, we arrived at the very conclusion I have been trying to teach them for weeks."

She added, "I wish I could find more stories like that one."

Well, you can, if you keep on practicing the method, and learn to see the material for such stories at every hand. Others throughout the Church may yet find a way, through official channels, to share their tested tales, but for the present you must whittle your own. You can once you come to grasp the deep reason and supreme warrant for this method.

To express it philosophically, in human learning the *particular* is experienced before the *general*. The young child identifies one dog, then another, and before long acquires the term "bow-wow" to include a category. In its early stages the term may include all sorts of four legged creatures, but is later articulated into a widening list of group names. In short, the child is making *generalizations* from experiencing more and more *cases*.

We have heard parents say, "We want our children to be able to apply Christian principles to their problems — to know what is right in the varied situations they will meet in life. We can't tell them of everything that will call for a decision, but we can equip them with the right rules to apply in times of crisis."

### Starting with Cases

Can we? We firmly believe so, at least we hope so, too. But how? This raises two points for us as teachers: Just what is the full list of Christian standards or principles; and how can we manage the education of our children so that they will know them and use them always?

The first point — the description and formulation of Christian experience — is gone a long way. Our special vocabulary of ideals is large and rich. Almost any adult Christian will tell you glibly in discussion what Christianity stands for. We will speak of sacrifice, love, unselfishness, the golden rule and Ten Commandments. The trouble is that these are generalizations. That is to say, they are great truths based on untold numbers of real cases. The educational problem is not the verbal one of providing a word for a whole category of experiences, but the training in making right decisions in special and unforeseen situations.

Therefore, let us teach by using cases

from life. Let our children face life in sample form. And for this we may be sure that we have the best of all precedents: It was clearly the normal, almost the exclusively recorded method of our Lord Himself. Notice that His parables were of real life — the ordinary situations of housekeeping, travel, and politics of His times. We have frequently used His parables ineffectively. We have strained them into minute details, looked for hidden meanings, and separated them from their living context.

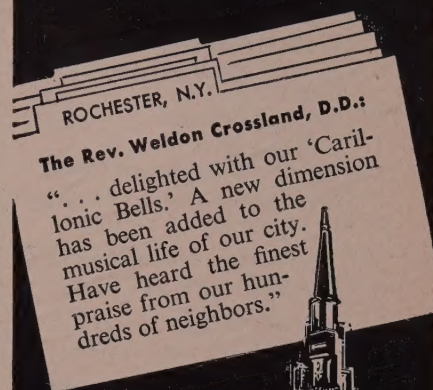
For always our Lord was speaking in public, and He was not only heckled, but He encouraged discussion. Read your Gospels to see how Jesus introduced His parables — the setting and the point He wished to make — and you will get a clue for your own teaching. Over and over He spoke to the public (those not yet familiar with His new truths) in parables — that is in cases. But to the initiated inner circle (who had been following His teaching of cases for some time) he spoke "plainly." Indeed, He often seemed to use what we now call the open-end story. Look up St. Matthew 21:40 and see how He concludes the rather improbable and complicated parable of the wicked husbandmen with this problem: "When the Lord of the vineyard comes, what will he do to these tenants?" And, like the notes of some observer in one of our new classes, the reply of the crowd is recorded. We wish we might have heard all that was said before and after this and other parables. But His parables were His own, taken from His day, and His points were His own.

### Modern Parables

We dare to do this, in our own way, for our situation, too. There are three varieties for any teacher: 1) Use open-end stories designed to lead up to a typical problem to be faced, requiring the applying of standards. These may be and usually are fictitious and invented to fit the point to be made. We need to compare notes on doing this, but the method is open to anyone with imagination. 2) Use anecdotes from real life — "true stories," — such as we see in the daily press. Once you begin to look for these, it is amazing how many there are.

Finally, 3) reach out and touch the lives of your pupils, as much as is possible in the friendly relations of the class. It is by sharing the ordinary, typical, current age-level problems of our pupils that we find moments of leading them toward the Christian solution.

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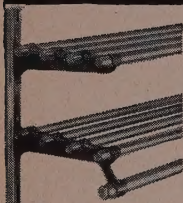
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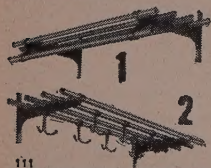
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# searching the scriptures

By the Rev. Robert C. Dentan, Ph.D.

## Hope

Genesis 17:1-8, 15-17, 19; Romans 4:14-25;  
Jeremiah 32:6-15; I Thessalonians 5:2-10; Psalm 130

As used in ordinary speech the word hope is tinged with wistfulness. It suggests a yearning for the unattainable. But in the Bible and in Christian theology hope never has this wistful quality. It is based not upon dreams and wishful thinking but upon faith in God.

Hope, in the biblical sense, is simply the extended vision which is given by faith. Faith in the God of the Bible brings with it an understanding of His ways in the past and therefore an acceptance of His promises for the future.

The man of the world, who does not share the biblical faith, necessarily lives in a very narrow room, with no horizons beyond the limits of his daily experience. The most he can hope for is that tomorrow will come and be at least no worse than today. But the man of faith knows that God rules the world in accordance with an eternal plan and that his own life has a place within that plan. To live in the light of this far-extended vision is what the Bible means by living in hope. Since also the Christian believes that "in everything God works for good with those who love him (Rom. 8:28 RSV)," it follows that hope colors his view of the passing present as well as the distant future.

The two passages with which we begin present the biblical idea of faith in terms of one of the great religious figures of the Bible, the patriarch Abraham. We have already seen how the piety of ancient Israel and the New Testament made Abraham a symbol of the man of perfect faith. But since faith and hope are inseparable qualities he inevitably emerges also as the man of perfect hope. The particular incident used to illustrate this quality is the promise, related in Gen. 17:1-8, 15-17, 19, that, in spite of his great age and that of his wife, he would become "a father of many nations (v.5)" and that the covenant through which "all the families of the earth" were to be blessed would be established with Isaac, the son who was shortly to be born.

The point which St. Paul wishes to make in Rom. 4:14-25 is that the subsequent history of Abraham shows that he accepted God's word with implicit faith and ordered his life according to the hope which had been given him. In this particular instance Abraham's hope was directed toward a specific promise which God had made; in the other two famous stories

told of him — his departure from the home of his ancestors (Gen. 12:1) and his willingness to sacrifice Isaac (Gen. 22:2f) — no assurance of a specified outcome was given and Abraham's hope had to be based merely upon his trust in the goodness and power of God. Both kinds of hope have their normal place in the Christian life: hope for the fulfillment of God's specific promises, and a more general hopeful attitude rooted in the assurance that He has prepared for those who love Him "such good things as pass man's understanding."

The next selection (Jer. 32:6-15) is a good illustration of hope operating in the life of the prophet Jeremiah, a more human and historical figure than Abraham. The incident described took place during the siege of Jerusalem, when the city was obviously about to fall. Since the true prophet is always one who runs counter to the main currents of his time it was only natural that Jeremiah, who had spent his life announcing the approach of judgment, should then perform an act of faith in God's holy purpose to restore one day the fortunes of His people. When the opportunity came to purchase a piece of land, Jeremiah bought it and thereby gave public witness to the hope that was in him: "Houses and fields and vineyards shall be possessed again in this land (v.15)." The whole career of Jeremiah makes it clear that his hope was not the result of any natural, temperamental optimism, but was based on certain profound convictions with regard to the nature of God and His ultimate purpose to redeem His people.

The pagan, ancient or modern, can of course in no way share this hope. The "gloom of paganism" arises from its inescapable vision of life as a day which is moving inexorably toward the sunset. I Thess. 5:2-10 finely expresses the sharply contrasting Christian view which sees life as a passage through a night which is often dark but is moving steadily toward the sunrise.

In the language of personal devotion Psalm 130 sets forth the same indestructible hope, which is so basic an element in the character of biblical man. This hope is founded upon a knowledge of God's true nature (v.4; where, it should be noted, "feared" means "had in reverence") and leads men always to look toward the future — the future which God is creating — with the same kind of eager expectation with which a weary watchman, after a long night's vigil, waits for the coming of the dawn (5f).



# The Living CHURCH

Volume 136 Established 1878 Number 11

A Weekly Record of the News, the Work, and the Thought of the Episcopal Church.

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## Things To Come

### March

- 16. Fourth Sunday in Lent
- 23. Passion Sunday
- 25. The Annunciation
- 30. Palm Sunday
- 31. Monday before Easter

### April

- 1. Tuesday before Easter
- 2. Wednesday before Easter
- 3. Maundy Thursday
- 4. Good Friday
- 5. Easter Even

NEWS. Over 100 correspondents, at least one in each diocese and district, and a number in foreign countries, are *The Living Church's* chief source of news. In emergency, news may be sent directly to the editorial office of *The Living Church*, 407 E. Michigan St., Milwaukee 2, Wis. Such material must be accompanied by the complete name and address of the sender. There is no guarantee that it will be returned, and publication is at the discretion of the editors.

DEADLINE for each issue is Wednesday, 11 days before date of issue. Emergency deadline (for urgent, late news) is Friday morning, nine days before date of issue.

MANUSCRIPTS. Articles accepted for publication are usually written by regular readers of *The Living Church* who are experts in their fields. All manuscripts must be accompanied by addressed envelopes and return postage.

PICTURES. Readers are encouraged to submit good, dramatic snapshots and other photographs, printed in black and white on glossy paper. Subjects must be fully identified and should be of religious interest, but not necessarily of religious subjects. Pictures of non-Episcopal churches are not usually accepted. News pictures are most valuable when they arrive in time to be used with the news story. All photographs must be accompanied by the complete name and address of the photographer and/or sender and a stamped, addressed envelope.

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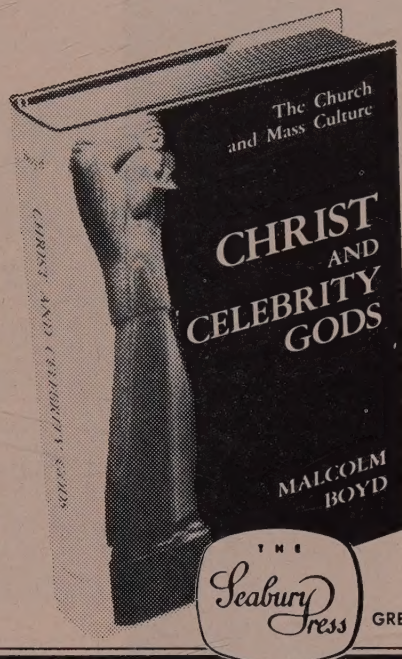
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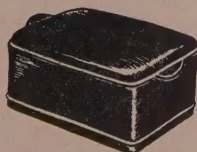
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**G**rant, we beseech Thee, Almighty God, that we, who for our evil deeds do worthily deserve to be punished, by the comfort of Thy grace may mercifully be relieved; through our Lord and Saviour Jesus Christ. *Amen.*

**Collect for the Fourth Sunday in Lent.**



# The Living Church

Fourth Sunday in Lent  
March 16, 1958

*A Weekly Record of the News, the Work,  
and the Thought of the Episcopal Church.*



Bishop Daniels (left rear), unmitred Apostle

## Bishop Daniels Dies at 73

The bishop especially loved the photograph above. Taken at an A.C.U. gathering during the 1952 General Convention, it shows 12 apostles of the Church, 11 of them in cope and mitre, and Bishop Daniels of Montana in the "magpie" of Elizabethan tradition.

The photo says much about the bishop. A man who found the fullness of the Catholic faith in the Scriptures and the Prayer Book, he was devoted to the Church and the full sacramental life. Personally humble and gentle, he led a life of ordered devotion, and the power he found in this life he showed forth as bishop and as retreat director.

Henry Hean Daniels was born in England in 1885. He came to Canada at 17, graduated from Berkeley Divinity School in 1918. He was ordained deacon the same year and priest in 1919. He was curate in Pittsfield, Mass., until 1920 when he moved to Thermopolis, Wyo., as vicar. In 1927 he was called as rector of St. Peter's, Helena, Mont., becoming dean when the parish became the Pro-Cathedral. In 1939 he was elected Bishop Coadjutor of Montana, succeeding as diocesan the following year. He retired a year ago and became vicar of St. Andrew's Church, Turner Falls, Mass. In

1933 he married Rosemarie Schlichter. His wife and a daughter survive him.

On March 5 he died in a hospital in Turner Falls.

## NCC Board Actions

The General Board of the National Council of Churches meeting in New York:

- ✓ Received a proposal by NCC President, Edwin T. Dahlberg, that the NCC take steps to strengthen and extend the chaplaincy service and that home churches take into membership those who accept the Christian faith in military communities.

- ✓ Adopted a historic initial pronouncement on alcohol, calling on member Churches to attack the "threat" on a broad front in recognition of the use of alcoholic beverages as "a serious threat to the health, happiness, and welfare of . . . people and . . . the stability of families and communities." The vote was 75 for, two against, and three absentions. Later the statement was commended to the Churches for study and appropriate action; to councils of Churches and Church women.

- ✓ Spelled out basic principles of collective bargaining for both labor and management which condemned "abuses through employer-union collusion" and called for a sense of responsibility for the public interest, willingness to bargain collectively in good faith free of violence, and agreement to the peaceful settlement of differences.

- ✓ Concluded an agreement with the World Council of Churches whereby the NCC will be responsible for all World Council interchurch programs in U.S.

- ✓ Heard General Secretary Roy G. Ross report on "great forward steps" and plans for new church programming in foreign and home missions, Christian life and work, and Christian education.

## Supported Expansion

- ✓ Supported expansion of non-military programs of mutual aid and reciprocal foreign aid "in the light of our Christian obligation to care for our neighbors throughout the world." Earlier, the Most Rev. Henry Knox Sherrill, Presiding Bishop of the Episcopal Church, who had attended the national security conference in Washington, called for a reinforcement of NCC's support of the Administration's mutual aid program.

- ✓ Heard reports of the Rev. Drs. Roy G. Ross, Virgil A. Sly, and Luther A. Gotwald on changing world conditions affecting missionary work, measures for integration of the work of the World and International Missionary Councils, and calling for a new missionary approach by American Churches that may endanger their individual interests but "advance the Kingdom of God."

## National Park Ministry

- ✓ Established a plan for the continuation and expansion of a ministry in the National Parks in recognition of it as a "worshipping fellowship."

- ✓ Listened to the Rev. Dr. Gerald E. Knoff itemize the many educational problems facing the nation.

- ✓ Commended the White House for calling a bi-partisan conference on mutual aid to which representatives of the major religious faiths also were invited to participate, and the political leadership of both parties for participating in the conference.



## Arizona Aims to be Diocese

A special convocation of the missionary district of Arizona passed a resolution to petition the next General Convention (which will meet next fall) to allow the erection of a diocese from the missionary district of Arizona. The required financial background report and a set of new canons and constitution were also adopted.

Immediately upon adjournment of the special convocation, the 65th annual convocation of the district convened.

The thirty-five clergy and over 200 lay delegates adopted a budget of \$104,563.75.

Represented at convocation were the 18 parishes and 28 missions of the district, including two recently erected parishes, St. Michael's, Coolidge, and St. Paul's Memorial Church, Tucson.

Speaker at convocation was Bishop Hines of Texas.

**ELECTIONS.** General Convention deputies: clergy, Charles Crawford; lay, William W. Clore. Alternates: clergy, David C. Trimble; lay, Stephen C. Shadegg.

## KEEP Meets in New York

Forty-four members of the American Committee for KEEP, Inc., representing 13 states, the District of Columbia, and Japan, attended sessions of the annual meeting in New York City recently.

Elected to succeed Douglas C. Turnbull, Jr., of Baltimore, as president of the American Committee for KEEP is Hugh C. Laughlin.

Speakers at the annual dinner held at the Prince George Hotel were Paul Rusch, director of the Kiyosato Educational Experiment Project, Milo Perkins, a soil and grass expert from Arizona, and Stuart E. Ullmann, treasurer of the Committee.

During the sessions Paul Rusch reported on the noteworthy work of each of KEEP's Japanese staff directors and their associates in the Food, Health, Faith and Youth Programs. He reported that one mission station is now in operation and two more are planned during 1958.

For two years students of the Kiyosato village school and the KEEP kindergarten have been supplied with vitamins and a glass of milk each day. Beginning with the new term this year, two additional local area schools will be included in the Child Nutrition Program.

## Campus Religious Revolution

The Rev. Jones B. Shannon will tell about the "Religious Revolution on the Campus" in the March 29 issue of *Saturday Evening Post*. Formerly chaplain to Episcopal students at Pennsylvania State College, Mr. Shannon is now executive director of the Church Society for College Work, private organization affiliated with the Episcopal Church's College Work Division. [See also, L. C., February 2.]

## NEWS BRIEFS

**DISTORTION IS INCITEMENT:** Embattled Archbishop of Capetown, Dr. Joost de Blank, charged a cabinet member of the Union of South Africa with "Deliberate distortion and malicious misrepresentation," RNS reports. Dr. T. E. Donges, Minister of the Interior, had told a party rally that the Archbishop was saying before he came to South Africa that he would "disobey the law of the land without hesitation." Dr. de Blank said that if conscience did demand disobedience, it would come only after a thorough and agonizing appraisal, would never be easy, never "without hesitation." At stake is the Christian's stand in the face of legislation making it treason to campaign for repeal or revision of the severe *apartheid* (segregation) laws of the Union. The Archbishop added that he was sure Dr. Donges was a man of principle who would risk his position and popularity in a cause he felt right. "In any event," Dr. de Blank said, "if a showdown ever comes, I fear he will perhaps have no alternative — he and I may well be in jail together, for I have no doubt that the public prosecutor has noted his remarks inciting the Archbishop to break the law. And if he ever does so, the minister is bound to be arrested as an accessory before the fact."

**PIKE ATTACKS SCHOOL TAX:** Coadjutor Bishop-Elect James A. Pike of California, now dean of New York's Cathedral, has attacked proposed California legislation removing tax exemption for Church schools. Speaking in Rochester, N. Y., he said such a move was "contrary to American tradition."

**QUINCY ELECTION DELAYED:** Plans for a quick reconvening of the Quincy diocesan synod to elect a bishop were blocked by Standing Committee opposition, and the

election will be held at the annual synod May 6 and 7. Special synod on Feb. 12 elected the Rev. Daniel Corrigan, only to discover that Colorado had elected him suffragan the same day [L.C., Feb. 23]. Bishop Essex suggested a recess until Fr. Corrigan made his decision, a move which permitted prompt recalling of the synod without the 60-day notice required of a new synod. Fr. Corrigan declined the Quincy election to accept the Colorado post, and Bishop Essex hoped for a new election in March. At this point the Standing Committee requested the delay to May, since, in the Lenten period, clergy and laity would not have time to confer and weigh the merits of men being considered. The bishop assented to this request. The Standing Committee also asked Bishop Essex, who has reached retirement age, to carry out any episcopal functions until the consecration of the new bishop. The bishop, in turn, asked the old nominating committee to continue to serve.

**MISS ASSISTANT:** Reference in "Letter to the Editor" [L. C., Feb. 9] to the "ordination" of a Miss Rowland as assistant to the rector of the Indian Hill Church in Ohio startled some readers. Facts are these: Miss Rowland was ordained in the Presbyterian Church as an assistant to work with the Presbyterian congregation which shares the Indian Hill Church and its clergyman with an Episcopalian congregation. The Rev. Luther Tucker, priest of the Church and rector at Indian Hill, has been licensed to serve the Presbyterians of Indian Hill as their pastor. Miss Rowland is not assistant rector, but assistant Presbyterian pastor. But since the rector is also the Presbyterian pastor, Miss Rowland does assist the rector.

**AGREED:** Headline in *The Northeast* Maine's diocesan magazine, reads: "NEW RECTOR FOR BATH." So are we.

## Tuition and Room Rent up

Hobart and William Smith Colleges plan increases in tuition and room rent of from \$170 to \$200 a year effective next September.

Besides reflecting general mounting costs, the increases are for four main purposes said the Rev. Dr. Louis M. Hirshson, president of the colleges: "to continue the realistic upward revision of faculty and staff salaries, to underwrite the cost of a 20% enlargement of the faculty. . . , to provide increased scholarship aid for worthy students. . . , and to afford improved maintenance. . . ."

Hobart and William Smith are separate Church colleges for men and women in Geneva, N. Y., sharing the same faculty, library, and laboratories.

## Theology and Drama is Summer Workshop's Subject

A summer workshop on theology and drama for 35 college students has been announced by the Church's Division of College Work. Held in cooperation with the Program of Religious Drama of Union Theological Seminary, New York, and the Department of Worship and the Arts of the National Council of Churches of Christ, the workshop will meet July 23 to August 15, 1958 at Union Seminary.

The summer workshop is open to college juniors or seniors in the academic year of 1958-59, graduate students, and young faculty members. Mrs. Robert H. Reid of the Episcopal Church's College Work Division estimates total costs for workshop members at about \$18.00.



# Theological Seminary To Accept Women Next Fall

For almost 100 years men have studied for the priesthood at the Episcopal Theological Seminary, Cambridge, Mass., in the sanctity of an all-male atmosphere. Recently a few women students from Radcliffe College and Harvard Divinity School have taken courses at ETS. Next fall all this will change. Women will be accepted as regular students.

The women will study the same curricula and receive the same degree — Bachelor of Divinity — as the men. They will be preparing for work in teaching, Christian education, and church administration. Some will be preparing for the Ph.D. program. The demand by the Church for trained workers in these fields exceeds the supply of women workers by 10 to one.

In a letter to the alumni, the Very Rev. John B. Coburn, dean of the seminary said:

Although in isolated instances women have been given degrees by Church seminaries, this is the first time that any Episcopal Church seminary (there are 12) has admitted women to the regular three-year course,\* it was pointed out by Dr. William J. Wolfe, Howard Robbins professor of theology at ETS. Dr. Wolfe anticipated that perhaps five women will be included in the 35-member first-year class next September.

ETS, reported by RNS to be the fourth oldest seminary in the nation (second oldest in the Episcopal Church, incorporated 1867), now has an enrollment of 105.

The decision to admit women was made by the board of trustees upon recommendation of the faculty. A Special Joint Committee, representing trustees, faculty, and the Church-at-large, had worked over the advisability of the decision since last

ing equal, as far as is appropriate, of the theological education for women with that of men, in terms of its standards and the importance it has in the eyes of the Church."

A survey undertaken by members of the special committee disclosed that there is an increasing request for graduate theological education by women in the Church, and that, with three or four exceptions, in recent years all Episcopal Church women taking the Bachelor of Divinity course are doing so in seminaries other than those of the Episcopal Church. For example, 38 Episcopal Church women have matriculated for various advanced degrees at three leading interdenominational seminaries during the school year 1957-58.

A statement from the seminary says: "This action by the trustees and faculty establishes clearly the principle of equal educational opportunity for women of the Church. . . . Furthermore, this educational opportunity will be offered within the normal life of an Episcopal seminary. This will mean that women students will be able to participate on an equal basis in the community life of the School and to share in the regular liturgical worship of the Episcopal Church. The trustees and faculty consider that this forward step is not only in keeping with the spirit of the Episcopal Theological School and its traditions of the past but also will be one way by which the need for more complete theological education for women in the Church may be met."

No changes in existing courses or in the curriculum are contemplated at the present time, according to the seminary: "With the wide offerings of the Harvard Divinity School and associated graduate schools available for students enrolled in the Episcopal Theological School, a special program for women is not considered necessary."

Entrance requirements are the same as for men: the B.A. or B.S. degree, evidence of sound educational aptitudes, a desire to serve the Church, and, normally, the approval of the applicant's bishop.



Episcopal Theological School students: Next fall, women.

"The significance of this action lies in its putting into practice the principle that qualified women workers giving their lives to full time Christian service should have the opportunity for equal theological education in one of the seminaries of the Church. We do not anticipate that there will be great numbers applying, nor do we plan to establish a 'training program' for directors of Christian education [one of the major fields for which women students will be preparing]. We simply want to make available the best theological education for professional women workers in the Church in accordance with the established program of the School."

Dean Coburn reports that as of February 27 two applications had been received from women. He said that reaction, with one exception, had been favorable and encouraging.

October. The committee took special note of a resolution adopted by the House of Bishops in September last year that stated: "The theological education of women and their professional life and service in the Church are matters of central concern to us."

The resolution requested the national Church's Joint Commission on Theological Education to study the training schools for women with respect to ". . . the mak-

\*The Church has two official training schools for women workers: Windham House, New York, N. Y., with a program of study and practical work culminating in the Master's Degree from Union Theological Seminary or Columbia University plus the Windham House certificate; and St. Margaret's House, Berkeley, Calif., with two years of graduate study at St. Margaret's House and the Church Divinity School of the Pacific (Episcopal) leading to the M.A. degree.

## ANGLICAN CYCLE OF PRAYER

The Anglican Cycle of Prayer was developed at the request of the 1948 Lambeth Conference. A province or diocese of the Anglican Communion is suggested for intercessory prayers on each day of the year, except for a few open days in which prayers may be offered, as desired, for other Communion, missionary societies, or special emergencies.

### March

16. Central Brazil, S. America
17. Cent. New York, U.S.A.
18. Cent. Tanganyika, E. Africa
19. Chekiang, China
20. Chelmsford, England
21. Chester, England
22. Chicago, U.S.A.



## Time Out for Graham

In his convocation address to the missionary district of the Panama Canal Zone Bishop Gooden contrasted the picture today with the situation when he arrived as bishop twelve years ago and had seven clergy and no postulants or candidates. There are now seventeen active priests, seven postulants and three candidates. The bishop stressed work among laymen and by laymen and mentioned stewardship and tithing as the program for the coming year along with the extension of Spanish work.

Friday and Saturday evenings during the convention were left free because of the Billy Graham Crusade in Panama on those nights. The Episcopal Church in Panama took an active part in the Crusade.

The highlight of convocation week was the presence of Bishop Harte, Suffragan of Dallas, Texas, who addressed the Woman's Auxiliary and the convocation and was the special preacher at the Great Diocesan Service at St. Paul's, Panama City.

**ELECTIONS.** General Convention; clergy, H. A. Blake; lay, Richard Sexton.

## Kenyon College Bequeathed Historic Chair

An oak chair long in the possession of Philander Chase, founder of Kenyon College and first Episcopal bishop in the Northwest Territory, has been returned to Kenyon after more than 125 years. After leaving Gambier, Ohio, when Bishop Chase resigned in 1831, the chair travelled to Illinois, then around Cape Horn to California, and finally from California to Washington, D. C.

The chair was presented to Bishop Chase in 1824 by Oriel College of Oxford University. It is said to have come originally from Glastonbury Cathedral. Bishop Chase was in England in 1824 to



A well traveled chair



Solemnly walking in procession around the borders of the building site, the clergy and vestry of St. Richard's Church-Mission, Winter Park, Fla., consecrate the ground on which their future large parish house will sit, setting it aside for purpose of public worship. This procession and ground-breaking which followed immediately after took place Sunday, Feb. 2, 1958. The parish house is expected to be completed in June. The Rev. Christopher Breese Young, priest-in-charge, is preceded by David Jacobson, acolyte and followed by acolytes John Herold, Ralph Johnson and Jesse S. Sparks who are seminarian seniors at Sewanee, and the vestry of St. Richard's.

solicit funds with which to found his "college in the wilderness," and he brought the chair back with him when he sailed in July on the ship *Orbit*.

After the bishop's death in 1852, the chair was shipped around the Horn to San Francisco and presented to the Rt. Rev. William Ingraham Kip, California's first Episcopal bishop. During Bishop Kip's lifetime it stood inside the altar rail of what is now Grace Cathedral in San Francisco. It later came into the possession of Fay Chase Kellogg, a granddaughter of Philander Chase.

When fire and earthquake struck San Francisco in 1906, the pegs were hastily pulled from the chair and the parts bundled together and carried to an open-air refuge on the sand hills around the Presidio.

The chair descended to Mrs. Kellogg's daughter, and by her was presented in 1935 to Mrs. Truxton Beale of Washington, D. C., Bishop Chase's great granddaughter. Until Mrs. Beale's death it stood in the library of historic Decatur House on Lafayette Square. It was bequeathed to Kenyon in Mrs. Beale's will.

## Study Undertaken of Clergymen's Anxieties

Anxieties of ministers, associated with their calling, are under study by the Pastoral Care Department of the Baptist Hospital and Bowman Gray School of Medicine in Winston-Salem, N. C.

Dr. Albert L. Meiburg, department associate director in charge of the project, said the study is designed to aid the medical profession and "to provide ministers with facts which might help them avoid some of the pitfalls" common to their profession.

Medical histories of 1,000 ministers treated at the hospital in the last 15 years are being studied in the project, Dr. Meiburg said. An interpretation of the results of the study, comparing the cases with 1,000 other male patients in the same period, will be published upon the project's completion.

In a preliminary report on 113 ministers, who were predominantly Baptist but included ministers from five other Protestant denominations, the researchers reported that the age span was from 20 through 80 years, and the greater number were admitted to the hospital between the ages of 30 and 34.

Most common illnesses, it was found, were those involving emotional disorders, 26 cases, or 18%, coming under the classification.

The report noted there was specific information bearing on the vocational illness relationship in 22 cases. Main vocational factors "operating in the illnesses of the patients" were listed as:

1. Problems relating to overwork, 1 cases.
2. Problems relating to minister's concept of evangelism, five cases.
3. Problems relating to the minister's uncertainty of his vocation, four cases.



## USMA Chaplain's Term Is Extended One Year

Because of his noteworthy service to the Corps of Cadets, the term of the Rev. George Martin Bean, chaplain at the United States Military Academy, has been extended for a full year beyond the normal four years. His extension, until August 1959, will enable Chaplain Bean to continue serving the religious needs of cadets at West Point.

Chaplain Bean has held many prominent positions in Episcopal Church and other theological associations, including the National Association of College and University Chaplains of which he is currently the president. He has preached at numerous civilian colleges and universities, as well as at other U.S. Service academies; and in July 1957 was guest preacher at the American Cathedral in Paris and at Westminster Abbey. Chaplain Bean is the author of *Be Not Conformed to This World, No Other Gods*, and *The Armor of God*, compilations of his West Point sermons over the past three years.

## Kaleidoscope

"It is of the very nature of the Church's social relations program that it shall change with changing need, and respond to the strengths and weaknesses of its own surroundings." So reads the 1957 annual report for the national Church's Department of Christian Social Relations. "The members of the staff do not claim to know all of the answers to the problems which are brought to them. They know certain basic rules about any aspect of human relations."

Illustrating the kaleidoscope pattern of its work, the report notes that last year the Department:

Administered "The Church's program of World Relief and Church Coöperation. . . .

" . . . prepared for the 1958 Lambeth Conference a study document on *Family Life in the United States*. . . ."

Helped produce:

"1. a study program . . . on drinking;  
"2. . . . a Church-wide study program on the home missions study theme — *Christ, the Church, and Race*;

"3. a complete program for the First Sunday after Epiphany for the observance of *The Church in Human Affairs*."

Began ". . . a study of the situation of retired deaconesses with a view to providing a satisfactory minimum income for each."

". . . arranged and led the delegation of the Episcopal Church in the National Study Conference on the Churches' Policy and Strategy in Social Welfare. . . ."

Took steps "in the coördination and evaluation of the differing methods used by parishes and dioceses for the integration of Indians relocated in urban areas. . . ."

## LETTERS

*When minds meet, they sometime collide. The editor believes, however, that the opinions of his correspondents should be taken at least as seriously as his own.*

### Group Dynamics

The Rev. John E. Skinner has recently expressed legitimate and reasonable concern about the Group Life Labs. Rev. Bloodgood in his answer to Rev. Skinner reveals many of the amateur, uninformed, and unprofessional attitudes and impressions which, unfortunately, characterize many of the advocates of the Group Life Labs.

Rev. Bloodgood presents points which his superiors in the program have vigorously denied to psychiatric criticism of their program. Despite all denials, the Group Life Labs are obviously a form of group psychotherapy and practicing medicine is not the business of the Church. Rev. Bloodgood reveals the lack of concern that the whole department displays for those people who suffer breakdowns during a lab. Apparently, there is no redemptive process available for them, or it is designated to some other agency than the Church.

Rev. Skinner's impression that a new hierarchy is being created is correct, for all the lab advocates immediately state that no one, whatever his degree of professional authority, can know anything about the labs unless he has participated in a lab. Psychotherapists readily know the neurotic quality of this protest.

Rev. Skinner is quite justified in being alarmed at the secular inroad that the labs represent. The advocates of the labs are trying to fit the Church into the program rather than the program into the Church. Their personal motivations then become extremely suspect. When priests have to become psychotherapists, there is something the matter with the priesthood or the people who are acting like priests.

GERALD J. TAYLOR, M.D.\*

New York, N. Y.

\*Psychiatric Consultant, Trinity Parish Counseling Service, New York City; Psychiatric Consultant, Counseling Service of the Cathedral of St. John The Divine, New York City; Psychiatrist to the Board of Examining Chaplains, Diocese of New York; Private psychiatric practice.

I am surprised at THE LIVING CHURCH for letting some one unexperienced in Group Life Laboratory write a critic on it. It is like letting a life-time Episcopalian judge whether the Holy Spirit works through other Christian communities.

MRS. THOMAS BEST

Gordon, Neb.

Group dynamics is an importation into the Church of the commercial and industrial doctrine that "the customer is always right," that the ogre of constituted authority stands in the way of his personal fulfillment. It would be strange indeed if insecure status-seekers did not come home from Parish Life Conferences thrilled to their toes on being told their wants are sacred and will be immediately satisfied as soon as they participate in a revolution in their home parish that brings their rector to heel.

All power to the Rev. John E. Skinner,

and to THE LIVING CHURCH for publishing him! May there be more articles that press the needle gently into our complacent submission!

(Rev.) MARLAND W. ZIMMERMAN  
Delray Beach, Fla.

### Archbishops

At the General Convention of the Episcopal Church in Honolulu, Hawaiian Islands, September, 1955, the Presiding Bishop in his opening address suggested that a new study be made of the possible reorganization of the Church's governing body, and a Commission was appointed to study the facts and make a report to the Convention in 1958.

As we look around the world of the Anglican Communion we are particularly struck with the fact that everywhere else besides the Episcopal Church in the United States, the Anglican Community is organized in accordance with the general usage of episcopacy the world over.

The Church of England has two Archbishops, the Most Rev. and Rt. Hon. Geoffrey Francis Fisher, G.C.V.O., D.D., L.L.D., and the Most Rev. and Rt. Hon. Arthur Michael Ramsey, D.D. The Church in Ireland has two Archbishops. There are four Archbishops in Canada, one in the Church of the Province of the West Indies, one in the Church of the Province of Central Africa, and one in the Province of South Africa.

The Church of England in Australia has four, and New Zealand one. Here, however, in this great America we continue to be presbyterial in polity with a presiding bishop for the whole area of the United States and Alaska, whereas there should be a number of archbishops compatible with the general ecclesiology. If some diocese would make a recommendation to the General Convention that will meet in 1958, embodying a suggestion for a Commission to study this whole matter, in this way possibly, at least, the matter could come to the attention of the whole church. It would be a gracious gesture indeed to see the present presiding bishop retire with the title of archbishop.

(Rev.) ROBERT H. MERCER

Newport, R. I.

### Protestant Pavilion

Is giving \$5000 to a "Protestant Pavilion" in Brussels, "The Church in Action"? I am a mission priest, one of our chapels is across from a large building recently purchased by a Baptist Convention, and on the same street is a beautiful new Presbyterian Church . . . our chapel is a broken down beach cottage. I have been a vicar or associate priest to seven missions, and have witnessed the sincere loyalty and hard work our laypeople do to maintain and defend the Catholic Faith. I've sincerely trained those I've baptized and presented for confirmation . . . but I have thought, who will come into these mission cures and care for these people? I was called by bishop to my present cure, and these missions were without a resident priest and often the sacraments for the past five months . . . they would be vacant now if it were not for the self giving of a loyal priest and his family, that asked to man these posts.

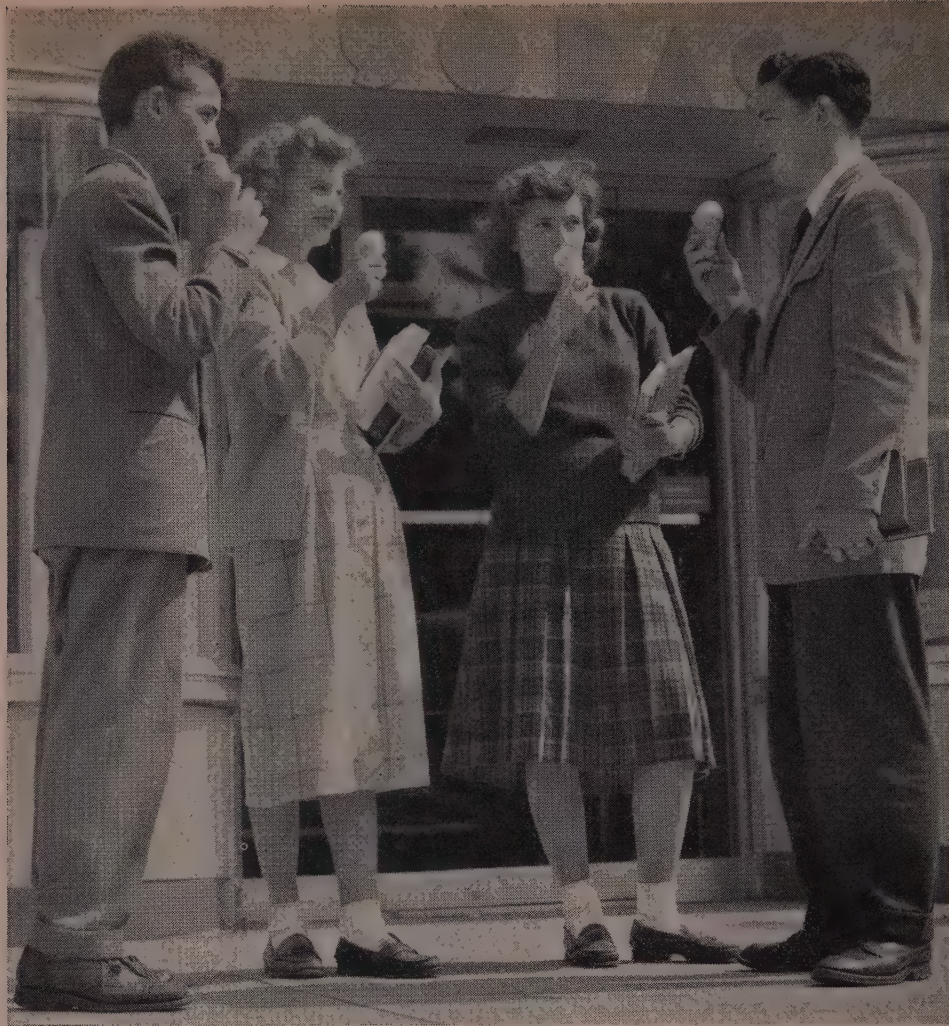
It's nice to go to Hawaii, and to Florida, and how impressive that our national authorities should send \$5000 to build a Protestant Pavilion in Europe! I shall offer the Holy

*Continued on page 18*



# Less Than 8¢ for Church?

Maybe teenagers don't  
have the right idea about  
offering money to God.  
Maybe adults don't either.



Harold M. Lambert

**By the Very Rev. David K. Montgomery**  
Dean, St. Paul's Cathedral, Springfield, Ill.

**I**n the May 13, 1957, issue of *Life* magazine, there was an article on getting and spending the teen-age allowance. It came up for discussion in the Junior Vestry meeting at St. Paul's Cathedral, Springfield, Ill., and was also called to the attention of the regular vestry of the cathedral parish.

The particular focus of attention was a chart and some major psychological points about teen-age money matters made by Dr. L. Joseph Stone, chairman of the Department of Child Study of Vassar. The chart showed the division of a dollar, as spent by the average teen-ager. It covered, for the boys, such things as school lunches, sports, dates, snacks, reading, hobbies, movies and records, clothes, savings, car and gasoline, and grooming. These take 96¢ out of the dollar leaving 4¢ for "all others." The girls had a similar distribution, but with varying

categories, and they had 8¢ for the "all others."

A significant thing, which the Junior Vestry pointed out, was that "all others" presumably included gifts for the Church and for charity, yet nowhere was there any mention of one's obligation to God or to the Church. What happens when the Church tries to teach her children and adults to tithe, or to give proportionately when, apparently, this kind of spending seems to be the norm among so many children and teen-agers? This seems to be a pagan and materialistic approach to spending. It indicates one of the chief difficulties which the Church (and all such organizations as the Community Chest and Red Cross) have to face in seeking support for their work. Many a priest and vestry knows that this type of spending is not peculiar to teen-agers, but is

carried over into adulthood. Many adults have never grown up, in their prayer life or in their giving.

## **Primary Commands**

Let us take into consideration the primary commands of God, and the obligations we have for the support and furtherance of His work of salvation through the Church.

In the Book of Exodus God is reputed to have spoken to Moses saying, "Speak unto the children of Israel, that they bring Me an offering: of every man that giveth it willingly with his heart ye shall take my offering" (Exodus 25:1). In the chronology of the Exodus narrative, this comes after the 19th chapter in which it is described how God gave the Ten Commandments to Moses. No one familiar with the Exodus story, or with our Lord's commentary on it, which



hear at the beginning of every Holy Communion service, can fail to recognize the fact that the Law and the Prophets and our Lord all emphasize man's primary duty to God.

In Exodus 25 is the note about the free-will offering, and in Exodus 32 the story of the Golden Calf, which shows what happens when men disregard their primary obligations to God and set up golden calves and worship them.

### Every Good Gift

God is the source of all things. "Every good gift and every perfect gift is from above," says St. James, and in churches all over the world there is echoed, Sunday after Sunday, "All things come of Thee, O Lord, and of Thine own have we given Thee." The principle of rendering unto God, thankfully, an offering, was incorporated into the Deuteronomic reform, under King Josiah, and appears in the Book of Deuteronomy. "Ye shall not appear before the Lord empty. Every man shall give as he is able, according to the blessings of the Lord thy God which He hath given thee," (Deut. 16:16-17).

Every Church has to wrestle with the problem of giving. Some solve it in one way, some in others. Many people are repelled by the method used in some Roman churches of specifying amounts to be paid for seats or for attendance at Mass. Many are

repelled by a system practiced in a Baptist church in Texas: the minister locked all the doors of the church, put a wash-tub on the platform and told his congregation that they were not going to leave until it was full. We are repelled by both extremes because we recognize the motives are wrong as well as the procedures.

God established the motive. "Willingly with his heart" is what God said to Moses. Thanksgiving, because we have received so much, has always been the Christian motive. That is one reason why the United Thank Offering of the women of the Church can be an exemplary offering. When the offering is made through the Blue Box, it is to be made thankfully and with prayer.

Giving to the Church is widely misunderstood. It is disturbing to hear people say they have not been coming to Church because they got behind with their pledges and stayed away out of shame. Somewhere along the line the Church failed to reach that person. We have an obligation to worship God regularly. We also have an obligation to share whatever we have. If we lay aside consistently our offering, then we will not get behind with it.

We do not give because we are forced to. We give because we love

God. "We love Him who first loved us." The initiative starts with God and man makes his response. Man must share what he has in order that he may not only show his appreciation for God's blessings, but also in order to help further the work of the Church of God.

God did not tell Moses to take up a collection. He told him to receive an offering, and that is very different. In the days of the wanderings in the desert, the offering was tabernacle-centered. Later when the temple had been erected, it was temple-centered. For us Christians it must be altar-centered.

What do we believe God has done for us? What do we believe the response to Him must be? Which do we believe is the first and greatest of the Commandments? What does God expect from us? What proportion does He expect us to "offer willingly"? Where, in our category of needs and interests, does this offering come — first on the list, or last, in that brief category on the spending chart called "all others"?

### Uncollected Pledges

There are, I am sure, many parishes and missions which list in their financial statement an item named "uncollected pledges," which accounts for the fact that so many churches run behind on the amount they anticipated. The item *should* be labeled "unreceived offerings," or "unoffered gifts," "unoblated alms."

We are talking about gifts and offerings which are supposed to be brought and offered thankfully on the altar of God. We are talking about gifts which are supposed to come willingly out of the heart and not out of a sense of duty or taxation. We are talking about gifts which are to be lifted up, along with the hearts of those who brought them, and along with the Sacrifice of our Lord's Body and Blood.

Until we get this straightened out in our own minds, until we help our children set up a proper and decent Christian allocation of whatever money they have to spend, we are going to have a problem.

If the article in *Life* indicates the typical way children and teen-agers are being allowed and encouraged to proportion their allowances, then we must fight this pagan approach. We must help our children and adults to understand their duty to God and their response in love to Him.

Ruling out washtubs and locked doors, the Episcopal Church advocates not collections but offerings. RNS





**L**ife will never be the same again." That is what we were told when we concluded the first 12-week session of the Training Program for Parish Assistants in Christian education held at Nashotah House last summer.\* The words were spoken by Dr. Johanna K. Mott, executive secretary of the program, but they were the sentiment of every trainee in the course as well as of every member of the staff.

We trainees were 12 in number, nine women and three men. We came from Missouri (literally and figuratively), Kansas, Iowa, and Minnesota, as well as from eastern seaboard states both north and south. Two of us have grown children, two are seminary graduates, one has served in the ministry of another communion, one is a young widow. All of us are rather new in assuming responsibility in parishes as assistants in Christian education. Four of us had taught public schools, but none of us were trained for religious education.

We are all part of that growing army of recruits to whom the clergy of the Church are turning for assistance in their expanding parish programs. Having sensed the inadequacy of what we were doing in our previous vocations, we responded to the Macedonian cry of the Church, "Come over and help us" (Acts 16:9), and then turned to the National Council Department of Christian Education to help us prepare for our new assignments.

#### **Purpose of the Program**

The Training Program was authorized by the National Council in February, 1957, to prepare men and women for positions where they may assist the clergy in parish-wide programs of Christian education. A survey among all the clergy of the Church had revealed the need for such training on the part of those already in such positions as well as the need of hundreds of parishes for such trained leadership other than that which the

\*The next conference of the Training Program is to be held at the Bishop Donegan Center, Tuxedo Park, N. Y., June 10 - August 29. For particulars about sessions write Dr. Johanna K. Mott, 28 Havemeyer Place, Greenwich, Conn.



The rectors came to see the proof of the pudding.\*

## **Educational Assistants for Priests**

### **How National Council trains them**

**By Carol Davis and the Rev. Bradbury Robinson, Jr.**  
(Nashotah trainees)

**as told to the Rev. Richard Upsher Smith**  
**Editor of Christian Education Findings**

professional graduate schools for women can supply.

Dr. Johanna K. Mott was appointed by the Presiding Bishop as executive secretary of the Training Program. She earned the doctorate in education at the University of Oklahoma and was student worker parish director at St. John's Church, on the campus of that University in Norman, Okla. In 1956, Miss Mott directed the summer program at Windham House. The lion's share of the credit for the successful launching of the Training Program must go to Miss Mott. Her own gifts as a teacher, her ability as administrator, her concern for each of her pupils, her love of the Church, her

own Christian faith and devotion, and her own sensitivity to the Holy Spirit — all these brought faculty and students together in a quality of experience seldom, if ever, found before.

We began our training with a modified Parish Life Conference, in which we saw more clearly than ever before the true function of the Church and our role in the Church, both as members of the redeemed community and as leaders responsible to share this life with everyone in the parish and even beyond the parish.

Then we had a five-day "Human

\*The Rev. John W. Drake of St. Paul's Church, Greenville, N. C., meets with his assistant, Miss Carolyn Clapp.



Relations Institute," in which we saw some of the forces at work in group life and learned how we, too, are influenced by these forces and, in turn, affect these forces in our relationships with others.

These first 10 days of the session, before we ever got down to academic studies, were an eye-opener to all of us and despite their intensity — or perhaps because of it — helped us to coalesce as a group. We began to feel that we truly belonged to each other and to know ourselves as members of the holy fellowship, as the Church is described in the Eucharist.

We met for "school" five days a week (weekends were for recreation, personal chores, and further study). Our day began with Morning Prayer in the beautiful Nashotah Chapel, usually read by one of the Nashotah professors, and then the Eucharist. An hour of Bible Study, either by lecture or meditation, and a session on some aspect of leadership training, filled the morning hours. Part of the afternoon was given to recreation (swimming, tennis, hikes, or resting). Then came another session on teacher training. After supper and Evening Prayer read by the students, we had our own "Great Books" course. We had to read and digest four of the six volumes in the series on *The Church's Teaching*. Never shall we forget wrestling with the question of freedom as Bishop Bayne presents it in *Christian Living*, nor the deeper understanding of worship which we derived from the Rev. Clarence Brickman's tutelage as we studied *The Worship of the Church*.

### Leadership for the Program

We were privileged to have nine members of the national Christian Education Department's staff serve as our leaders in addition to Dr. Mott. The Rev. William J. Coulter and the Rev. Walton W. Davis were loaned to us for the entire course by the Leadership Training Division. Others served one or two weeks each. The Curriculum Development Division sent us three of their editors, Miss Mary Pyburn for preschool, Miss Eleanor Sandt for junior school, Miss Miss Florence Lukens Newbold for senior high. Mrs. Richard L. Harbour represented the Youth Division, the Rev. C. W. Brickman the Unit on Parish and Preparatory Schools, and the Rev. Francis W. Voelcker the Unit on Evaluation. The Rev. A. Donald Davies did triple duty; not only did

he present the program of the Adult Division, but he also gave a course on the Old Testament and then filled in for an unexpected vacancy for a second two weeks to lead the New Testament course.

We were helped tremendously by these men and women from headquarters. We were helped equally by others who came for short periods — the rectors under whom we are working and two veteran women workers, Deaconess Marian Brown of the Church of the Good Shepherd Mission, Ft. Defiance, Ariz., and Edith Daly of St. Thomas' Church, White-marsh, Pa. Deaconess Brown, by the very radiance of her personality, spoke of the tremendous power of personal devotion. Miss Daly shared with us in a delightful way her own experience as a parish director of Christian education, which will help us get started on our own way.

Another visitor was the Rev. G. Paul Musselman, executive secretary of the National Council Unit on Urban-Industrial Church Work. He showed those of us who work in city parishes what is happening in urban Church life, and he helped all of us to see the relevance of Christian Education in the world-wide ideological battle against materialism. We were told that there is no need learning unless a change takes place, and nothing much can change in the parish or in the world unless we change.

One of the strong points of the program was the visit for a whole week of our own rectors. They came for various motives — some begrudging the time, some fearful of their own involvement, some wanting a vacation, but all keenly anxious to support us in the work they have asked us to undertake in their parishes. While they were with us, we had many "two-way and three-way talks" about our work, our parishes, our relationship with each other, and ourselves. We may never have such leisure again. Sometimes the two-some was one of us with our rector; sometimes it was Dr. Mott with one or the other of us. The three-some was Dr. Mott and both of us. There were also small groups and large ones at times, as everyone wanted to meet these representatives from various parts of the country and to share in the fellowship of our great Church.

"The proof of the pudding is in the eating." Our clergy sent us here. They came to see what we were learning. To a man, they were enthusiastic. "A

tremendously productive program," said one rector. "The most thorough thing I have seen of this kind, ever," said another. Several of them spoke of the greater maturity of their assistants and of the benefits which the parishes had derived already, and predicted continued benefit for both assistants and parish in the years ahead. "Something new," one rector said, "yet already valuable to the Church!"

As most of us will devote our time to the Church school, some paid, some volunteer, much of our time was given to studying the theological foundations and objectives of Christian education as understood by the national Department, and becoming familiar with the Seabury Series materials. Miss Pyburn had us engage in creative activities we can provide for our own preschoolers. Miss Sandt had us outline the junior high manuals. Miss Newbold and Mrs. Harbour had us develop "interest finders" so we might discover what help our young people really need from the Church.

Mr. Coulter and Mr. Davis spent countless hours with us urging us to write out a "task area description" for the particular course assigned to us so that we would become familiar with the developmental characteristics of a given age group and with the subject matter or heritage most suitable for that group. We pooled all this information and our lesson plans and also took turns conducting various sessions in the *Teacher Training Guide*.

### On the Job

We are already on our jobs — all except one who is assigned to an overseas mission field. We have absorbed an amazing amount of information and developed certain skills for working with children, young people, and adults. Better still, we have recognized our limitations and have discovered some potential to give us encouragement. Best of all, we have lived together as a Christian Community — with worship as the focus and framework in which everything else was set to find its rightful place. This was the Church at its best (in which also the clergy and students of Nashotah House gave generously of themselves). In this fellowship we experienced the saving love of God, Father, Son, and Holy Spirit, which we want our people and our parish back home to discover as richly as we did at Nashotah House.



## A Bad Kind of Praying

**I**t seems to us that the time has come for the Church to declare war on psychological prayer. We refer to a kind of prayer that has become virtually standard at conferences and civic gatherings in which God is asked to "make us aware of the need," "inspire us to greater service," "consecrate us to our task," "bring home to us the realization that, . . ." and so on.

Some of the prayers of more recent vintage in the Book of Common Prayer incline in the direction of psychological praying, but usually they do not fall completely into the error of praying for ourselves under the misapprehension that we are praying for others. It is, of course, entirely proper for us to be concerned about our own inward dispositions. The prayer that slips over the borderline from genuine prayer into a sort of self-improvement incantation is that which asks nothing of God for other people except things that could be supplied by the people within earshot if they only would do their best.

A prayer which is all self-improvement and nothing else gives rise to the suspicion that people who pray in this vein think that prayer has no effect except on the people who say it and hear it. The word "God" in such a prayer is almost unnecessary. Whether He hears and responds is not the issue. The moving of mountains, the clothing of the naked, the feeding of the hungry, the advancement of the cause of justice and peace — all these things, such praying indicates, will be accomplished by the people in this room once they have had the right psychological tune-up.

What should be substituted? A prayer that forthrightly asks God to do things that we are too weak, too sinful, too slow and dull to do; a prayer that asks Him to do things that we are too small and few to do; a prayer that recognizes that His is the power that gives us our daily bread, forgives us our trespasses, delivers us from evil, and brings in the kingdom.

The formal prayer of the Church usually begins with an attribute of God revealed in Scriptures, or the recollection of one of His mighty acts of Salvation: "Almighty God, whose compassions fail not, and whose loving kindness reacheth unto the world's end"; "Almighty God, our heavenly Father, who hast purchased to thyself an universal Church by the precious blood of thy dear Son"; then it goes on to

take up with God the thing that is particularly on our minds, and asks *Him* to do something, not merely to stir us up to do something.

Take for example, the prayer for prisoners on page 46 of the Prayer Book. This is how it would have to be changed to fit into the pattern of strict psychological prayer:

"O God, who sparest when we deserve punishment, and in thy wrath rememberest mercy; We humbly beseech thee, of thy goodness to [*inspire us to*] comfort and succour all prisoners. Give [*us the ability to bring*] them a right understanding of themselves, and of thy promises; that, trusting wholly in thy mercy they may not place their confidence anywhere but in thee. [*Teach us to*] Relieve the distressed, protect the innocent, awaken the guilty; and forasmuch as thou alone bringest light out of darkness, and good out of evil, grant to [*us that we may show to*] these thy servants, that by the power of the Holy Spirit they may be set free from the chains of sin, and may be brought to newness of life; through Jesus Christ our Lord. Amen."

When such a prayer is distorted to turn every petition for others into a prayer for ourselves, the opening phrases and the "forasmuch as thou alone bringest light out of darkness and good out of evil" seem rather out of place. Something about ourselves, such as "who hast brought us together in this inspiring fellowship," or "forasmuch as thou hast enlightened us with sound principles of penology," would fit the adjoining phrases better. In psychological praying we, rather than God, are the creators, redeemers and sanctifiers; we are the mediators and Saviours.

It may seem that this editorial is laboring too long and hard over a relatively small point. On the contrary, we believe that it is a very serious point. It is the issue between faith and faithlessness, between genuine praying and false praying, between the worship of God and the worship of our "higher selves."

Oddly enough, it seems to make little difference whether the person praying belongs to the Catholic, Protestant, or Jewish tradition. One of the purest psychological prayers we have heard in a long time came from the lips of a Cardinal a few weeks ago. Anglicans are prone to do it too, except that they are on safe ground when they stick to the Prayer Book.

If you have to pray extemporaneously in Sunday school, scout meeting, Rotary Club, or ecumenical gathering, at any time in the future, think first: How do I know that God is concerned about this? (Because of what He is, or because of something He has done—put that into the prayer); second, state the need; third, recollecting that it is God who saves and heals and moves mountains, and numbers the very hairs on your head, ask *Him* to act redemptively today as He has acted in times past; and fourth make your claim to approach Him "through Jesus Christ," who has reunited us to Him.

That is genuine intercessory prayer, on the model the Prayer Book provides for us.



# We Have No Power

**A**lmighty God, who seest that we have no power of ourselves to help ourselves; keep us both outwardly in our bodies, and inwardly in our souls; that we may be defended from all adversities which may happen to the body, and from all evil thoughts which may assault and hurt the soul; through Jesus Christ our Lord. Amen.

## Collect for the Second Sunday in Lent

It must have been quite easy for the seafarer of, say, the 16th century to find in his heart a will to ardent prayer before he set out upon a voyage from England to Virginia. Frail ships and fragmentary knowledge must have been conspicuously inadequate means with which to oppose the forces of storm and disease confronting the ship's company.

It is not so easy to remember that we need the help of God just as truly every time we take the car out of the garage to drive to work.

To the Christians faced with filling the first vacancy in the apostolate, the sense of the need of God's guidance was so strong that they surrendered the problem to God in the action of casting lots. It is by no means so easy for delegates to a modern diocesan convention engaged in electing a bishop to seek the guidance of God and surrender their wills to that guidance.

Almost every priest has known two states of mind about his preaching. There have been occasions when he sensed the great difficulty of choosing the right theme for a sermon and the right way to express it. He has on such occasions found it natural and easy to offer his most earnest prayer for guidance. But there have been other sermons conceived in great confidence, and phrased in self-admiring enthusiasm. It is a temptation in such situations to make one's prayer for guidance perfunctory.

To a bishop, to a monastic superior, to a business executive, to a magazine editor, the appearance of power sometimes seems very real indeed. Each has the responsibility to make decisions. Each can, in the ordinary routine of his work, implement those decisions. Each, presumably, has some knowledge and/or experience which gives the world and himself some reason to have confidence in the rightness of his decisions.

Yet to such people the need for the help of God is eternally and especially important. They walk always in the danger of believing in their own power to manage the universe and themselves without help.

Teacher and pastor, parent and physician, labor leader and military commander, judge and guild

officer — all these and many more must come often to decisions. They need always the sense of their deep and complete incompetence to make these decisions unaided. They rule, in some measure, but their rule will be useful only insofar as they understand that the power of their rule is not of themselves but of God.

One of the best fruits of a well-lived Lent is the heightening of the sense of unworthiness in those called to lead in the world — the sense of weakness in the strong — the sense of ignorance in the wise.

This does not mean that Christian humility spares anyone the burdens of leadership. We must accept the burdens of whatever calling God offers us. But humility can spare us the destroying sin of pride which erects on a fragile foundation of real or imagined talent and strength a false sense of personal superiority.

It would be a good Lenten discipline for all those in positions of leadership to offer at the start of each day's work the collect quoted above, and to meditate on the story of Isaiah's call as told in Isaiah 6:5-8:

*"And I said: 'Woe is me! For I am lost; for I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for my eyes have seen the King, the Lord of hosts!'"*

*"Then flew one of the seraphim to me, having in his hand a burning coal which he had taken with tongs from the altar. And he touched my mouth, and said: 'Behold, this has touched your lips; your guilt is taken away, and your sin is forgiven.' And I heard the voice of the Lord saying, 'Whom shall I send, and who will go for us?' Then I said, 'Here I am! Send me.'"*

## Refreshment Sunday

### (Fourth Sunday in Lent)

Raw March catches a soft wind  
From Oklahoma, and the old, dark snow  
Soaks the lately icy walks.  
And a soul, old enough to know its darkness,  
Catches a vision of some thousands fed  
Upon a hill of Gallilee.  
The Lent, begun in ashen sorrow.  
Has yet to end in tearing agony.  
Of scourge and cross.  
But for a moment, there is pause and rest,  
A quietness of heart that is not grief  
Though it is far from joy.  
I would, my Lord, that through Your power  
I might keep living the early hopes  
That made Lent's dark beginnings rich.  
I would, my lord, with borrowed courage,  
Nurse this dream through Passiontide  
And passion's bitter sharing,  
And know, tomorrow and tomorrow's tomorrow,  
A death to darkness, refreshment in Your light  
And life anew.

BILL ANDREWS



Canon Robert D. Smith

**T**he death on January 31 of the Rev. Robert D. Smith brought to a close the career of one of the most dedicated Christians it has been my privilege to know. For some years as director of the New Jersey Diocesan Department of Christian Social Relations, Canon Smith worked in those all important areas with which all too few laymen concern themselves to any great degree.

I dare say the many lives he touched through his quiet, selfless work among the aged, armed services personnel, youth consultation groups, prisoners, etc., will long attest to the fact that the career ended on January 31 but not the influence of a rare and great priest.

## Elizabeth, N. J., Observes Day of Prayer

Although the observance of the World Day of Prayer is now worldwide and marked by countless communities across the country, perhaps the example of Elizabeth, New Jersey, may show other cities how these observances may be improved. Here's how Elizabeth organizes for the Day:

- Sunday Before the World Day of Prayer: 4,000 notices of the observance are distributed in church pews, outlining services to be held, etc.
- 2,500 pamphlets, explaining the idea behind the World Day of Prayer observance and how individuals may help were handed out at church doors following services.
- To industries in the area an explanatory note is sent out for bulletin board posting. Also enclosed are suggested prayers.
- In the local paper, in addition to releases about the Day, a suggested "service for the home" for use by shut-ins and others unable to get to Church is published.
- At noon on the Day of Prayer all Church bells of Elizabeth ring.
- At 12:30 a "union" service is held.
- At 2:00 a prayer vigil is held.
- At 3:15 at churches near each school special *very short* children's services are held.
- At 8:00 a "public convocation" is held which features a layman as speaker.

## Unusual Fare

"Not all Church dinners are baked ham or corned beef hash," according to Clifford P. Morehouse, who sends in this menu from the men's club at St. Luke's, Katonah, N. Y. — one of several New York missions expected soon to apply for parish status. Says the announcement: "Dinner at 7:30 — An Epicurean Dream": Fruit Cup Supreme, Rock Cornish Game Hen, Irish Potatoes, Chef's Salad, Ligonberry Sauce au Larson, Bordeau Blanc 1953, Bombe Glacé Petits Fours, Demi Tasse."

Having had our share of chicken à la king at civic functions, the menu looked like an impressive change of pace!

## Disappointment

With great fanfare a diocesan laymen's group was announced two years ago in a diocese where laymen's work had been conspicuously undeveloped. The bishops met with handpicked parish keymen; there was much talk of high hopes for the future; the Presiding Bishop's Committee on Laymen's Work was asked to run a training course for lay leaders; men were then told to take this back to their diocese and parishes. But nothing happened. Key men, eager to get the "go-ahead" from their bishops, waited. Again, "What we might do" proposals were submitted to diocesan authorities by the key men. Still no word.

Remembering the fanfare which marked the organization of the diocesan program two years ago, we inquired last week what had happened. We were told that the laymen's group was merely looked upon as a further means of communication between the bishops and local parishes. Although this case history is far from typical of the kind of reports we get these days from diocesan groups, it is a sad reminder that Churchmen — eager to serve their Lord — are still allowed in some areas to die on the vine by church leaders who apparently feel no responsibility to give the go-ahead to volunteers who may feel a real calling to this work.

Eucharist at poor St. Luke's next Lord's Day, provided it's still standing.

(Rev.) PETER DALLY

Toledo, Ore.

The announcement [L. C., Dec. 29] that the National Council is officially participating in the Protestant Pavilion at the Brussels Exposition is very interesting, and I would like, as an American priest, to offer the hospitality of the Church of the Resurrection to any representatives who may be here. Actually the Anglican clergy stationed in Belgium decided after consulting the appropriate authorities in England not to accept the invitation of the Pavilion's sponsor; and I understand that the Orthodox have done the same. From the nature of Belgian Protestantism, it seems inevitable that the Pavilion will have an anti-Catholic character rather than an "ecumenical" one; and its best feature is expected to be that of missions to the Congo.

(Rev.) PAUL D. COLLINS

Brussels, Belgium

## Contracts for Clergy

An Episcopal clergyman, duly installed as rector of a parish, can remain indefinitely (barring of course improper personal conduct). This is one-sided (no businessman would hire an employee with a life tenure — he might prove lazy, incompetent or worse).

A rector realizing that he was "persona non grata" would naturally resign. I know one who did. On the other hand, I know of two who *refused*.

What is your opinion of the following?

I advocate a five-year contract between a rector and a parish (I think this would tend to cause any rector to do his best). At the end of any five-year period, the contract can be renewed if mutually agreeable or if either party desires to terminate the arrangement that can of course be done. If this was the established procedure, there would be no stigma attached to any rector. As a matter of fact, probably an advance notice would be given to the rector so he would be enabled to relocate himself and it would be so published.

I would be interested in your comments.

ARTHUR K. HUNT

Brookline, Mass.

## Mistake

In your News Briefs on page 10 of the February 23 issue you have a story about a state-supported day care center for severely retarded children, temporarily housed in the nursery of St. Paul's Church, Georgetown, Del., and you say "The Episcopal Church has helped start what is believed to be the first state-supported day care center in the United States for severely retarded children."

I congratulate St. Paul's Church and its rector for their assistance to this very worthy work but I must point out that a section of the parish house of this parish is being used for the third consecutive year as a state-supported day care center for severely retarded children.

REGINALD G. STEWART

Chappaqua, N. Y.



# sorts and conditions

ONE of the mysteries apparently still unknown to science is how long it takes the eggs of the painted turtle to hatch. At least the reference books we have at hand don't give this information.

HENCE, when a turtle laid its eggs (we think) in our lawn last summer, we believed we were about to make a contribution to science. We kept a sharp eye on the patch of dried mud and grass roots, especially as the time approached when the eggs would have hatched if the painted turtle's incubation period was the same as the closely related spotted turtle's. But nothing happened. Winter came, the ground froze, and obviously nothing will be stirring in the turtle nest until April or May.

THIS is one of many bits of unfinished business which may remain unfinished forever as a result of the inexorable progress of an expressway through our city. In another month or so we shall be out of our old house and into a new one. By good fortune mixed with determination we found another lot on the Milwaukee river and there we have been building a house according to our heart's desire.

THE STYLE is contemporary split-level ranch if you know what I mean—something like a barn with picture windows.

EXPRESSWAYS are actually very ancient things. The second part of the Book of Isaiah enthusiastically likens the purpose of God to the building of an imperial super-highway: "Prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain shall be made low: and the crooked shall be made straight and the rough places plain. . . ."

WHEN we first received the news about the expressway's going through our house, we were a good deal less enthusiastic about it than Isaiah. We still shake our heads over the prospect of mowing down our little neighborhood (not to mention the turtle nest), even though we expect to like our new house better than the old one.

PERHAPS the spiritual point of the matter is found a few verses further on in Isaiah 40: "All flesh is grass and all the goodliness thereof is as the flower of the field: The grass withereth, the flower fadeth. . . . but the word of our God shall stand forever."

I DON'T THINK we shall ever again let ourselves believe that we have settled down for life in the home we shall always have. We have only moved a mile upstream, but the thought that we could be moved at all — if it had only been 100 feet — was a shock. We shall have the same neighbors in the new location, for people who choose to live along the river can't be driven or coaxed away from it. All of us now realize, however, of what fading and perishable stuff houses and lands are made.

AS WE look out the windows of the doomed house, we shake our heads again and wonder about the meaning of the word "progress." Still, it is good for us to be reminded that here we have no abiding city and that only the things that are not seen are durable for eternity.

SINCE MIKE will continue in the school across the street until June, there is a chance that we may yet be able to announce the hatching of the turtle eggs to a waiting world. Between now and eternity there are quite a few temporal things worth savoring. I think it is in accordance with God's design for us to have joy in this world until the time comes for us to hatch out into the next. The thing that must be avoided is an over-dependence on this world's joys.

IT MAY BE that the baby turtles failed to hatch when they were supposed to and were killed by the winter frosts. Something similar would happen to our souls if we thought that the satisfactions of embryonic life in this world were the main purpose of our existence.

PETER DAY

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Checks should be made payable to THE LIVING CHURCH RELIEF FUND and sent to the office of Publication, 407 E. Michigan Street, Milwaukee 2, Wis., with notations as to the purpose for which they are intended. They are kept separate from the funds of the publisher, and the accounts are audited annually by a Certified Public Accountant.


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# BOOKS

## At Mid-Century

A group of scholars and theologians of the Episcopal Church has begun preparing a series of essays on the Church's faith and work at mid-century.

Announcement of the project was made by its joint editors, the Very Rev. John B. Coburn, dean of the Episcopal Theological School in Cambridge, Mass., and the Rev. W. Norman Pittenger, Professor of Christian Apologetics at the General Theological Seminary, New York City.

The essays will be published in 1959 by the Seabury Press, in one volume, with a foreword by the Rt. Rev. Robert F. Gibson, Jr., Bishop Coadjutor of Virginia.

Each contributor to the volume will treat "that particular aspect of the Church to which he has devoted the greatest part of his time, study, and efforts," according to the editors. For the most part, the contributors are not "familiar names" to the reading public, although each holds a responsible position in the Church.\*

\*Topics and names: The Ministry (Rt. Rev. Anson Phelps Stokes, Jr., Bishop of Massachusetts); Theology (Rev. J. A. Martin, Jr., Department of Philosophy, Amherst College); Reunion (Very Rev. Richard H. Wilmer, Jr., Dean of Berkeley Divinity School, New Haven, Conn.); The Life of Devotion (Rev. Arthur C. Kelsey, Chaplain, General Theological Seminary); Christian Education (Rev. Charles E. Batten, Assistant Professor of Pastoral Theology, Episcopal Theological Seminary); Jesus and the New Testament (Rev. Eugene Van N. Goetchius, Assistant Professor of New Testament, Episcopal Theological Seminary); The Old Testament (Rev. Harvey H. Guthrie, Jr., Instructor in Old Testament, General Theological Seminary); History (Rev. Dr. William A. Clebsch, Associate Professor of History and Mission of the Church, Episcopal Theological Seminary of the Southwest, Austin, Texas); Preaching (Very Rev. Charles U. Harris, Dean, Seabury-Western Theological Seminary, Evanston, Ill.); Pastoral Theology (Very Rev. George Alexander, Dean, School of Theology of the University of the South, Sewanee, Tenn.); The Laity (Dr. Virginia T. Harrington, Professor of History, Barnard College); Liturgical Studies (Rev. H. Boone Porter, Assistant Professor of Ecclesiastical History and Instructor in Liturgics, Nashotah House, Nashotah, Wis.); The Church and Psychology (Rev. Dr. Charles Stinnette, Associate Director of the Program in Religion and Psychiatry, Union Theological Seminary); Apologetics (Very Rev. Jesse M. Trotter, Dean, Protestant Episcopal Theological Seminary in Virginia); Ethics and Moral Theology (Rev. Greer MacC. Taylor, Jr., Assistant Professor of Christian Ethics, Church Divinity School of the Pacific, Berkeley, Calif.)

## A PROFEST PAPIST: BISHOP JOHN GORDON.

By T. F. Taylor. London: SPCK (Holy Trinity Church, Marylebone Rd., N.W. 1). Pp. 51. Paper, 7/6 (about \$1 if ordered direct).

John Gordon led a somewhat checkered career. Supposedly receiving Anglican orders in Scotland in 1668 — though the

rite used is still a matter of doubt — and later being consecrated Bishop of Gallo-way, he was afterwards received into the Church of Rome, when the validity of his orders became the subject of an investigation by the Roman authorities.

Gordon appears even in his Anglican days to have been "a profest (*sic*) papist," and in his study under that title (based upon some unfinished material left by the late Dom Gregory Dix), T. F. Taylor sifts the evidence afresh, although he admits that anything more than a "provisional conclusion" is at present impossible.

FRANCIS C. LIGHTBOURN

**THE INHABITED UNIVERSE.** By Kenneth W. Gatland and Derek D. Dempster. David McKay. \$3.95.

This book is slick journalism and thoroughly vicious. It opens with a colorful and well illustrated review of some phases of modern science. This section is on a par with a score of other reasonably conscientious popular science books for the unscientific.

The rest of the book deals with religion at about the intellectual level of a 1920 Haldeman-Julius Blue Book.

Christianity is dealt with by the straw-man approach. It is equated with biblical literalism of the crudest sort, and thus dismissed. Even in doing this, the authors reveal both by error and omission their ignorance of serious Christian thought.

It is significant that the authors (one a writer on missiles and space travel, the other a test pilot) do not list in their quite extensive bibliography any Christian works except one on the miracles of Lourdes and one on the theology of Albert Schweitzer (not by Schweitzer).

BILL ANDREWS

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The Living Church



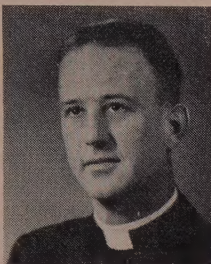
# PEOPLE and places

## Appointments Accepted

The Rev. J. Hodge Alves, rector of Christ Church, Little Rock, Ark., is leaving to become rector of the Falls Church, Falls Church, Va., on June 15.

The Rev. Allen F. Bray, III, who has been serving as a chaplain in the U.S. Navy and is a chaplain in the naval reserve, is now chaplain at Culver Military Academy.

When two marines were killed and five injured during parachute pathfinder operations, Chaplain Bray was highly commended by the commanding officer of the test unit for his actions during the critical days that followed.



Chaplain Bray

The Rev. Robert L. Greene, formerly rector of Grace Church, Astoria, Ore., is now rector of St. Paul's Church, Klamath Falls, Ore.

The Rev. Robert Leonard Miller, formerly rector of the Church of the Atonement, Chicago, will become rector of the Church of the Advent of Christ the King, San Francisco, on April 7. Address: 162 Hickory St., San Francisco 2.

The Rev. John H. Philbrick, formerly associate minister at the National Town and Country Institute, Parkville, Mo., is now pastor of the Ashfield churches in the diocese of Western Massachusetts. The Rev. Mr. Philbrick will be vicar of St.

John's Episcopal Church, Ashfield, and also minister of the First Congregational Church, Ashfield.

## Armed Forces

The Rev. Charles L. Wood, vicar of the Chapel of the Holy Communion, Fair Haven, N. J., is now deputy wing chaplain of the New Jersey Wing of the Civil Air Patrol, an auxiliary of the U. S. Air Force.

Fr. Wood is currently the only Episcopal priest serving as a Civil Air Patrol chaplain in New Jersey. His new duties will include recruiting for CAP chaplaincy, arranging chaplains' conferences, assisting squadron chaplains, and doing the paper work common to wing staff officers.



Chaplain Wood

## Changes of Address

The only conference center of the diocese of Vermont is at Rock Point, Burlington, Vt. Some time ago it was thought that a site in Bethel, Vt., would be used for a conference center. To date the trustees of the diocese of Vermont have not decided on the future use of the site, but it is not a conference center at the moment.

The Rev. Ross H. Flanagan, a retired priest, is making his home at this Church-owned farm and is addressed at R.D. 3, Bethel, Vt. He is receiving quite a bit of advertising mail addressed to the diocesan conference center, which is actually located at Burlington.

## Ordinations

### Priests

Minnesota — By Bishop McNairy, Suffragan: The Rev. Michael E. Canfield, on February 15; in charge, St. Paul's, Pipestone, St. John's, Lake

Benton; St. Mark's, Tracy. Also the Rev. Richard W. Hewetson, on February 18; in charge, St. John's, Hallock; Christ Church, St. Vincent, Minn.

Rhode Island — By Bishop Higgins: The Rev. William H. Meiggs, on February 22; serving the Church of the Holy Cross, Middletown.

## Corrections

The Rev. William John Lydecker was listed in the issue of February 23 as the new assistant at St. Peter's Church, Bronx, New York. It is St. Peter's, Chelsea, that he is now serving. Residence: 346 W. Twentieth St., New York 11.

## ACU CYCLE OF PRAYER

Prayers for Church unity, missions, Armed Forces, world peace, seminaries, Church schools and the conversion of America are included in American Church Union Cycle of Prayer. Listed below are parishes, missions, individuals, etc., who elect to take part in Cycle by offering up the Holy Eucharist on the day assigned.

### March

16. Timberline Missions, Leadville, Colo.; St. Peter's, Peekskill, N. Y.
17. The Brothers of St. Paul, Dedham, Mass.; Gethsemane, Marion, Ind.; St. Timothy's, Chicago, Ill.; House of the Redeemer, N. Y. City
18. Church of St. Philip and St. James, New Hyde Park, N. Y.; Emmanuel Church, Washington, D. C.; All Saints' Parish, Nevada, Mo.
19. St. Paul's, Harrisburg, Pa.; the Rev. Paul H. Baker, Chicago, Ill.; St. Peter's, Ellicott City, Md.
20. Church of the Redeemer, Addison, N. Y.; St. Andrew's, Lambertville, N. J.
21. St. Luke's, Woodstown, N. J.; St. Anne's, De Pere, Wis.; St. George's, Milwaukee, Wis.; St. Mary's Memorial Church, Pittsburgh, Pa.
22. St. Thomas', Farmingdale, N. Y.

# CLASSIFIED

advertising in **The Living Church** gets results.

## CHURCH FURNISHINGS

**ANTIQUE SANCTUARY-LAMPS.** Robert Robbins, 1755 Broadway, New York City.

## FOR SALE

**FINE IRISH LINEN** alb, long; worn once. Bargain \$15. Rettew, 1117 Electric St., Scranton 9, Pa.

**PICTURES, Crosses, Crucifixes, Medals, Pamphlets, inexpensive.** St. Philip's Society, West Stockbridge, Mass.

## LIBRARIES

**MARGARET PEABODY** Free Lending Library of Church literature by mail. Convent of the Holy Nativity, Fond du Lac, Wis.

## LINENS AND VESTMENTS

**ALTAR GUILDS:** Linen by the yard, Dacron and Cotton for surplices, transfer patterns, threads, etc. Samples on request. Mary Fawcett Co., Box 325-L, Marblehead, Mass.

**JUST ARRIVING** from Ireland—our new Crease Resisting Alb and Surplice Linen. Also we supply all types of beautiful Hand Embroidered imported Altar Linens. Mary Moore, Box 394-L, Davenport, Iowa.

**ALTAR LINENS, Surplices, Transfer Patterns.** Pure linen by the yard. Martha B. Young, 2229 Maple Drive, Midwest City, Oklahoma.

## MEMORIAL WINDOWS

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## POSITIONS OFFERED

**ORGANIST-CHOIRMASTER** — Excellent opportunity for trained person to head up music department of Episcopal Church. Will be responsible for adult, youth and children's choirs. Studio and teaching facilities provided. Sound parish support of music program. Located in graceful Southwestern Michigan community within easy commuting distance of metropolitan area. In reply give age, education, experience and other significant information. Write: The Rev. John G. Carlton, Rector, Trinity Episcopal Church, Fourth and Broadway, Niles, Mich.

**OLD ESTABLISHED** Church School in Virginia offers position, housemother, session beginning September 1958. Age limits, 35-55. No dependents. Write Box C-105, The Living Church, Milwaukee 2, Wis.

**SUPPLY PRIEST** July and August or either. New York suburban Long Island parish. Rectory, stipend. Reply Box A-104, The Living Church, Milwaukee 2, Wis.

**WANTED: PRIEST** (possibly retired) for New York City Parish, to assist at 11 o'clock service on the first Sunday in each month and on major Feast Days, beginning September. No other duties. Reply Box C-106, The Living Church, Milwaukee 2, Wis.

## POSITIONS WANTED

**SUBURBAN RECTOR** desires change to city parish. Age 37, married, children. Capable, experienced, seminary graduate. Bishops recommendation. Reply Box C-101, The Living Church, Milwaukee 2, Wis.

**PRIEST** and wife desire June vacation in Wisconsin or Minnesota, taking services for use of rectory. Reply Box L-498, The Living Church, Milwaukee 2, Wis.

**PRIEST**, married, former Cathedral Canon, moderate Churchmanship, available after June 1. Reply Box O-103, The Living Church, Milwaukee 2, Wis.

## RETREATS

**LIFE ABUNDANT MOVEMENT** — Last Wednesday of Month — 9:30 A.M. Greystone — The Rectory, 321 Mountain Avenue, Piedmont, Calif. Canon Gottschall, Director.

## CLASSIFIED ADVERTISING RATES

- (A) 20 cts. a word for one insertion; 18 cts. a word an insertion for 3 to 12 consecutive insertions; 17 cts. a word an insertion for 13 to 25 consecutive insertions; and 16 cts. a word an insertion for 26 or more consecutive insertions. Minimum rate per insertion, \$2.00.
- (B) Keyed advertisements, same rates as (A) above, plus 25 cts. service charge for first insertion and 10 cts. service charge for each succeeding insertion.
- (C) Non-commercial notices of Church organizations (resolutions and minutes); 15 cts. a word.
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- (E) Copy for advertisements must be received at least 12 days before publication date.

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## THE LIVING CHURCH



# Deaths

*"Rest eternal grant unto them, O Lord,  
and let light perpetual shine upon them."*

The Rev. Ernest Rudd Allman, retired priest of the missionary district of Idaho, died January 21, in a Boise hospital.

Mr. Allman was born in London, England, in 1879, and was graduated from Kansas Theological School and ordained in 1906. He served parishes and missions in Kansas, Texas, Illinois, Washington, and Idaho. Since his retirement in 1949, he served as a supply priest in several areas.

Surviving Mr. Allman is his wife, Lola K. Allman, two sons, and two daughters.

The Rev. Eugene F. Bigler, retired rector of St. Andrew's Church, Beacon, N. Y., died January 22, at Beacon.

Mr. Bigler was a graduate of Kenyon College and Bexley Hall. He was ordained to the priesthood in 1904, and served parishes in Ohio, Missouri, and Mexico. Mr. Bigler was rector of Christ Church, Tampico, Mexico, from 1919 to 1930 when he became rector of St. Andrew's Church, Beacon, a position he held until his retirement in 1946.

He is survived by his brother, Francis O. Bigler.

The Rev. David W. Bowen, retired priest of the diocese of New York, died January 4, in Staten Island Hospital, Tompkinsville, N. Y., at the age of 82.

Mr. Bowen was born in Llanelly, Wales, and attended General Theological Seminary. He was priested in 1910 and served parishes in New York and Connecticut. Mr. Bowen was a member of the clergy staff of the Church's New York City Mission Society and resident chaplain of the Department of Hospitals of New York City from 1917 to 1940. In 1941 he became resident chaplain of the New York City Mission and St. Barnabas' House, and from 1943 until his retirement in 1951, he served as priest-in-charge of All Saints' Church, Mariner's Harbor, Staten Island.

The Rev. Arlington A. McCallum, rector emeritus of St. Paul's Church, Washington, D. C., died February 4, at the U.S. Soldier's Home Hospital, at the age of 77.

Fr. McCallum was born in Canada, and attended St. John's College, Winnipeg, Canada, and Seabury Divinity School. He was priested in 1912, and served parishes in Minnesota, Wyoming, and Illinois until 1914. From 1917 to 1919, Fr. McCallum was a chaplain in the United States Army, and was recalled briefly into active service in 1940. He retired from the Army in 1941 with the rank of lieutenant colonel.

He served St. Luke's Church, Philadelphia, from 1919 to 1924, and St. Paul's Church, Washington, D. C., from 1924 until his retirement in 1949 when he became rector emeritus of St. Paul's.

Fr. McCallum was president of the Army and Navy Chaplains Association from 1934 to 1938, and chaplain of the U.S. Soldier's Home from 1932 until 1949.

He is survived by his wife, Robena McDougall McCallum, and four children.

Burial was in Arlington National Cemetery with military honors.

The Rev. Dr. Duncan McPherson Genns, rector emeritus of St. Thomas' Church, Brooklyn, N. Y., died January 23, in Brooklyn, at the age of 82.

Dr. Genns retired in 1947 after having served St. Thomas' Church as its rector since 1905. According to the New York Times, he led the congregation in the construction of its \$100,000 church and parish house.

He was born in Brooklyn, and in 1900 was graduated from New York University. Dr. Genns attended General Theological Seminary and was ordained to the priesthood in 1903.

From 1902 to 1905 he served as rector of Church of the Ascension, Jersey City, N. J., and in 1905 Dr. Genns became rector of St. Thomas' Church, Brooklyn.

He is survived by his widow, Laura Cranbrook Genns, and two daughters.

The Ven. Henry A. Willey, D.D., archdeacon emeritus for the Church on Kauai, T. H., and former vicar of All Saints' Church, Kapaa, died January 4, at Wilcox Memorial Hospital in the Hawaiian Islands.

Born in Willeyton, N. C., in 1887, he attended Randolph-Macon Academy, and was ordained to the priesthood in 1913. In recognition of his work in the Islands, the University of the South, Sewanee, Tenn., awarded him the honorary degree of doctor of divinity in 1948.

Archdeacon Willey served parishes and missions

in Georgia until 1924 when he went as a missionary to All Saints' Church, Kauai, where he served until his retirement in 1949. A \$5000 gift from two Washington, D. C., women started All Saints', the first church on the 555-square mile island that was his parish. With his help other churches were built on Kauai, and he set up a young people's program of education, as well as recreation.

Archdeacon Willey and Mrs. Willey came to Kauai from St. George's Church, Griffin, Ga., on October 21, 1924. He was convinced that 21 was his lucky number — being born on the 21st of the month, married on the 21st of the month, arriving in the Islands on the 21st, and having 21 communicants attend his first service on Kauai.

He is survived by his wife, Juelle Jones Willey.

Ruth Alden Hoyt Williams, wife of the Very Rev. Gowan C. Williams, died January 18, at the age of 64. Dean Williams is rector of St. Mark's Church, Glen Ellyn, Ill., and dean of the Fox River Valley Deanery.

Mrs. Williams was born in Chelsea, Mass., and was graduated from Wellesley College where she received the master's degree in physics. She was a member of Phi Beta Kappa and taught in the physics department at Wellesley after graduation.

She was active in the Chicago Wellesley Association during the 28 years she lived in Glen Ellyn, served on the Grade School Board of Education and the Library Board of Glen Ellyn, and taught in the Glenbard High School.

Mrs. Williams was active in the Church school and taught an adult Bible class and a high school class. She also served in Deanery and diocesan Christian Education activities.

She is survived by her husband, two sons, the Rev. Gowan H. Williams, and Arthur L. Williams, and two daughters, Mrs. A. Edward Hood, and Mrs. E. R. Lindsay.

## We congratulate

### Marriages

Mr. FRANK COIT JOHNSON, II, son of Mr. and Mrs. Stuart Holmes Johnson, of Locust Valley, L. I., N. Y., who was married on December 21st to Miss MARY FORREST ZABRISKIE, daughter of Mrs. Alexander C. Zabriskie, of Washington, and the late Very Rev. Dr. Alexander C. Zabriskie, former dean of Virginia Theological Seminary.

## GO TO CHURCH DURING LENT

### LITTLE ROCK, ARK.

TRINITY CATHEDRAL 17th & Spring  
Very Rev. C. Higgins, dean; Rev. W. Egbert, c  
1 blk E. of N-S Hwy 67 — Sun 7:30, 9:25, 11

### LOS ANGELES, CALIF.

ST. MARY OF THE ANGELS 4510 Finley Ave.  
Rev. James Jordan, r; Rev. Neal Dodd, r-em;  
Rev. Peter Wallace, c  
Sun: Masses 8, 9, 11, MP 10:40, EP & B 5:30;  
Daily 9; Tues & Fri 6:30; C Sat 4:30 & 7:30

### SAN FRANCISCO, CALIF.

ADVENT OF CHRIST THE KING 261 Fell St.  
Rev. Weston H. Gillett, r; Rev. Francis McNaul  
Sun Masses: 8, 9:30, 11 (High & Ser); 9 MP; Daily  
7:30 ex Sat; Fri, Sat & HD 9:30, 9 MP, 5:30 Ev;  
1st Fri HH 8; C Sat 4:30 & 7:30 & by appt

ST. FRANCIS OF ASSISI San Fernando Way  
Rev. E. M. Pennell, Jr., D.D.; Rev. Thomas A. Bogard, M.A.; Rev. James E. Cavanaugh  
Sun 8, 9:15 & 11; HC Wed 7, HD Thurs 9:15

### WASHINGTON, D. C.

ST. PAUL'S 2430 K St., N.W.  
Sun Masses: 8, 9:30, 11:15, Sol Ev & B 8; Mass  
daily 7; also Tues 9:30; Thurs, Sat & HD 12 Noon;  
C Sat 5-6:30

### COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Road  
Rev. Don H. Copeland, r; Rev. Wm. J. Bruninga;  
Rev. Frederick A. Pope, Jr.; Rev. George R. Taylor  
Sun 7, 8, 9:15, 11 and Daily; C Sat 5-6, & by appt

### CORAL GABLES, FLA.

ST. PHILIP'S Coral Way at Columbus  
Rev. John G. Shirley, r; Rev. Donald C. Stuart  
Sun 7, 8, 9:15, 11, and Daily

### FORT LAUDERDALE, FLA.

ALL SAINTS' 335 Tarpon Drive  
Sun 7:30, 9, 11, & 7; Daily 7:30 & 5:30; Thurs  
& HD 9; C Fri & Sat 4:30-5:30

*Continued on next page*



### BIRMINGHAM, ALA.

ADVENT 20th St. at 6th Ave., North  
Rev. John C. Turner, D.D.; Rev. J. Keith M. Lee  
Sun 7:30, 11, 5; Wed 7:30, 11, 5; Daily 12:05-12:25

**KEY**—Light face type denotes AM, black face PM; add, address; anno, announced; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; d. r. e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; first Sun, 15; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; Instr, Instructions; Int, Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; r, rector; r-em, rector-emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.



# GO TO CHURCH DURING LENT

Continued from page 22

## DALEAH, FLA.

**PHANY** 1125 W. Okeechobee Rd. (U.S. #27)  
v. George L. Gurney, r  
n: 7:45, 9:15, 11 & Daily; C Sat 4:30-5, 7:30-8

## ORLANDO, FLA.

**CATHEDRAL OF ST. LUKE** Main & Jefferson Sts.  
n: 6:30, 7:30, 9, 11; Daily 7:30, 5:45; Thurs &  
D 10; C Sat 5-6

## SARASOTA, FLA.

**REDEEMER** Cor. Gulf Stream & McAnsh Square  
n: 7:30, 9, 11, 7; Wed, Thur, & HD 10; MP  
ily 9; C Sat 7:30 & by appt

## TLANTA, GA.

**UR SAVIOUR** 1068 N. Highland Ave., N.E.  
n: Masses 7:30, 9:15, 11, Ev & B 8; Wed 7;  
10:30; Other days 7:30; C Sat 5

## CHICAGO, ILL.

**CATHEDRAL OF ST. JAMES**  
uron & Wabash (nearest Loop)  
ery Rev. H. S. Kennedy, D.D., dean  
n 8 & 10 HC, 11 MP, HC, & Ser; Daily 7:15  
P, 7:30 HC, also Wed 10; Thurs 6:30; (Mon  
ru Fri) Int 12:10, 5:15 EP

## SCENSION

1133 N. LaSalle Street  
v. F. William Orrick, r; Rev. Russell K. Nakata, c  
n: MP 7:45, Masses 8, 9 & 11, EP 7:30; Wkdays:  
P 6:45, Mass 7, EP 5:30 ex Fri 6; C Sat 4:30-  
30 & 7:30-8:30

## VANSTON, ILL.

**T. LUKE'S** Hinman & Lee Streets  
n: H Eu 7:30, 9, 9:15, 11, MP 8:30, Ch S 9,  
P & B 5:30; Weekdays: H Eu 7, 10; also Wed  
15; also Fri (Requiem) 7:30; MP 9:45, EP 5:30;  
st Fri: HH & B 8:15; Sat: C 4:30-5:30, 7:30-  
30 & by appt

## LENCOE, ILL.

**T. ELISABETH'S** 556 Vernon Avenue  
n HC 8, 10, MP 9:45; HC Tues thru Sat 9, ex  
Wed 7; HD 9; C Sat 4:30-5

## EW ORLEANS, LA.

**T. ANNA'S** (Little Church Around the Corner)  
113 Esplanade Ave., Rev. Louis A. Parker, M.A., r  
n 7:30, 9:30 & 11; Wed 10; HD as anno

## T. GEORGE'S

4600 St. Charles Ave.  
v. Wm. P. Richardson, Jr., r  
n 7:30, 9:15, 11; Wed & HD 9:30

## ALTIMORE, MD.

**T. MICHAEL AND ALL ANGELS** 20th & St. Paul  
v. D. F. Fenn, D.D., r; Rev. Frank MacD.  
indler, M.A., S.T.B., c  
n 7:30, 9:15, 11 & Daily

## LD ST. PAUL'S

Charles & Saratoga Sts.  
v. F. W. Kates, r; Rev. D. C. Streett  
n: HC 8, MP or HC 11, EP & Ser by Downtown  
ectors 4:30; Wkdays: HC 11 Tues & Thurs & HD;  
Wed 7:30; Noonday Preaching Mon thru Fri 12:20-  
5:50 by visiting preachers

## OSTON, MASS.

**ADVENT** Mt. Vernon & Brimmer Sts.  
n Masses: 7:30, 8:30, 9:20, (Family) 11 (Sol);  
& B 6; Daily: MP 7:10, 7:30, EP 6; Thurs 9:30;  
i & HD 12; C Sat 12-1, 5-6, Sun 10:15

**LL SAINTS'** (at Ashmont Station, Dorchester)  
v. Sewall Emerson; Rev. T. Jerome Hayden, Jr.;  
v. R. T. Loring, Jr.  
n 7:30, 9 (Sung), 11 Sol & Ser, EP 5:30; Daily 7  
at 9; EP 5:30; C Sat 5-6, 8-9, Sun 8:30

## ETROIT, MICH.

**INCARNATION** 10331 Dexter Blvd.  
v. C. L. Attridge, D.D.; Rev. L. W. Angwin, B.D.  
asses: Sun 7:30, 10:30, Daily: 6:30

**D MARINERS' CHURCH** Civic Center  
v. E. B. Usher, r; Rev. J. A. Pelham  
n 7:30, 8:30, 10; Daily 12:10; Thurs 8; HD 8

arch 16, 1958

## KALAMAZOO, MICH.

**ST. LUKE'S** 247 W. Lovell Street  
Rev. Charles E. Bnison, r; Rev. Karl J. Bohmer, c;  
Rev. J. L. Davidson, d; E. Dorothy Asch, d. r. e.  
Sun 8, 9, 11, 8; Wed 12 Noon; Thurs 7; Fri 7:30

## KANSAS CITY, MO.

**GRACE AND HOLY TRINITY CATHEDRAL**  
415 W. 13th St.  
Very Rev. D. R. Woodward, dean; Rev. Canon  
J. C. Soutar  
Sun 8, 11, and Daily

## ST. MARY'S

Rev. C. T. Cooper, r 13th & Holmes  
Sun Masses 7:30, 9, 11; Daily as anno

## ST. LOUIS, MO.

**HOLY COMMUNION** 7401 Delmar Blvd.  
Rev. W. W. S. Hohenschild, r  
Sun HC 8, 9, 11 1S, 11 MP; HC Tues 7, Wed 10:30

## BUFFALO, N. Y.

**ST. ANDREW'S** 3107 Main at Highgate  
Rev. Thomas R. Gibson, r; Rev. Philip E. Pepper, c  
Sun Masses 8, 10, 11:45, MP 9:30; Daily 7,  
Thurs 10; C Sat 4:30-5:30 & by appt

## COOPERSTOWN, N. Y.

**CHRIST CHURCH** Church and River Street  
Rev. George F. French, r  
Sun 7:30, 10:45; Wed 7:30; Thurs & HD 10;  
C by appt

## GLEN COVE, L.I., N. Y.

**ST. PAUL'S** 28 Highland Rd.  
Rev. Lauriston Castleman, r  
Sun 8, 9:15, 11; Thurs & HD 10

## NEW YORK, N. Y.

**CATHEDRAL CHURCH OF ST. JOHN THE DIVINE**  
112th St. and Amsterdam Ave.  
Sun HC 7, 8, 9, 10; MP, HC & Ser 11; Ev & Ser 4;  
Wkdays: HC 7:30 (& 10 Wed); MP 8:30; Ev 5

**ST. BARTHOLOMEW'S** Park Ave. and 51st St.  
Rev. Terence J. Finlay, D.D., r  
8, 9:30 HC, 11 M Service & Ser, 9:30 & 11 Ch S,  
4 EP (Spec. Music); Weekdays HC Tues 10:30;  
Wed & Saints' Days 8; Thurs 12:10; Organ Recitals  
Wed & Fri 12:10; EP Daily 6. Church open daily  
for prayer.

**GENERAL THEOLOGICAL SEMINARY CHAPEL**  
Chelsea Square, 9th Ave. & 20th St.  
Daily MP & HC 7; Daily Cho Ev 6

**HEAVENLY REST** 5th Ave. at 90th Street  
Rev. John Ellis Large, D.D.  
Sun HC 8 & 9:30, MP & Ser 11; Thurs HC &  
Healing Service 12 & 5:30; HD HC 7:30 & 12

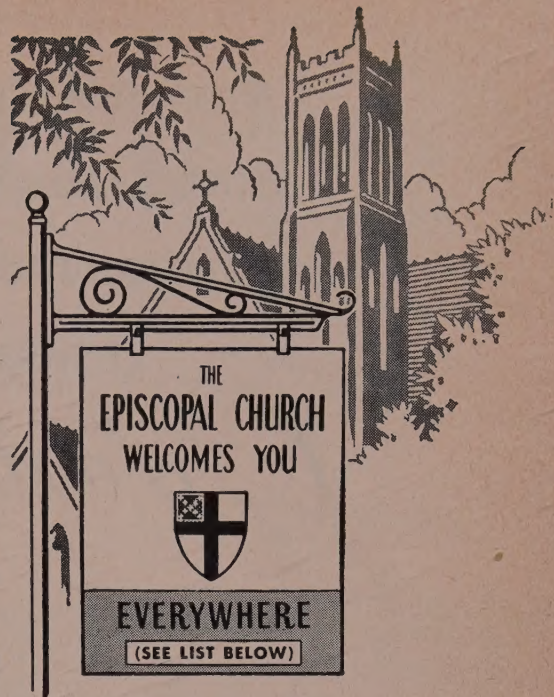
**ST. MARY THE VIRGIN** Rev. Grieg Taber, D.D.  
46th St. between 6th and 7th Aves.  
Sun: Low Masses 7, 8, 9 (Sung), 10; High Mass  
11; B 8; Weekdays: Low Masses 7, 8, 9:30; Fri  
12:10; C Thurs 4:30-5:30, Fri 12-1, 4:30-5:30,  
7-8, Sat 2-5, 7-9

**RESURRECTION** 115 East 74th  
Rev. A. A. Chambers, S.T.D., r; Rev. M. L. Foster, c  
Sun Masses: 8, 9:15 (Instructed), 11 (Sung);  
Daily 7:30 ex Sat; Wed & Sat 10; C Sat 5-6

**ST. THOMAS** 5th Ave. & 53rd Street  
Rev. Frederick M. Morris, D.D., r  
Sun HC 8, 9:30, 11 (1S) MP 11; EP Cho 4; Daily  
ex Sat HC 8:15, Thurs 11, HD 12:10; Noonday  
ex Sat 12:10

## THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r  
**TRINITY** Broadway & Wall St.  
Rev. Bernard C. Newman, v  
Sun HC 8, 9, 11, EP 3:30; Daily MP 7:45; HC 8,  
12, Midday Ser 12:30, EP 5:15; Sat HC 8, EP 1:30;  
HD HC 12; C Fri 4:30 & by appt



## NEW YORK, N. Y. (Cont'd)

**ST. PAUL'S CHAPEL** Broadway & Fulton St.  
Rev. Robert C. Hunsicker, v  
Sun HC 8:30, MP HC Ser 10; Weekdays: HC 8  
(Thurs also at 7:30) 12:05 ex Sat; Prayer & Study  
1:05 ex Sat, EP 3; C Fri 3:30-5:30 & by appt;  
Organ Recital Wednesdays

**CHAPEL OF THE INTERCESSION**  
Broadway & 155th St.  
Rev. Robert R. Spears, Jr., v

Sun 8, 9 & 11, EP 4; Weekdays HC daily 7 & 10,  
MP 9, EP 5:30, Sat 5, Int 12 noon; C by appt

**ST. LUKE'S CHAPEL** 487 Hudson St.  
Rev. Paul C. Weed, Jr., v  
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat 5-6,  
8-9, & by appt

**ST. AUGUSTINE'S CHAPEL** 292 Henry St.  
Rev. C. Kilmer Myers, v; Rev. Wm. G. Love, p-in-c  
Sun HC 8, 9, 10 (Spanish), 11, EP 7:30; Daily:  
HC 7:30 ex Thurs; Sat HC 9:30, EP 5

**ST. CHRISTOPHER'S CHAPEL** 48 Henry St.  
Rev. C. Kilmer Myers, v; Rev. Wm. A. Wendt, p-in-c  
Sun HC 8, 9, 10, 11 (Spanish), EP 8; Daily: HC 8  
ex Thurs at 8, 10, EP 5:30

## POUGHKEEPSIE, N. Y.

**CHRIST CHURCH** Academy & Barclay Sts.  
Rev. R. E. Terwilliger, Ph.D., r; Rev. L. H. Uyeki, B.D.  
Sun 8 HC, 9:15 MP (1st & 3rd), HC (2nd & 4th),  
10:15 Children's Service, 11 HC (1st & 3rd), MP  
(2nd & 4th)

## SCARSDALE, N. Y.

**ST. JAMES THE LESS** Church Lane & Crane Rd.  
Rev. George F. Kempself, Jr.  
Sun HC 7:30, 8:30, MP 11; HC Tues & Fri 7;  
Wed & Thurs 9:30

## PHILADELPHIA, PA.

**ST. MARK'S Locust St.** between 16th and 17th Sts.  
Sun HC 8, 9, 11, Ev 5:30; Daily 7:45, 5:30; Wed,  
Fri 7; Thurs, Sat 9:30; Fri 12:10; C Sat 12-1

## LYNCHBURG, VA.

**GOOD SHEPHERD** 1401 Wise St.  
Sun: 11, all races welcome at all services and into  
fellowship of congregation and organizations.

## RICHMOND, VA.

**ST. LUKE'S** Cowardin Ave. & Bainbridge St.  
Rev. Walter F. Hendricks, Jr., r  
Sun Masses: 7:30, 11, Mat & Ch S 9:30; Mass  
daily 7 ex Tues & Thurs 10; Sol Ev & Sta 1st  
Fri 8; Holy Unction 2d Thurs 10:30; C Sat 4-5



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